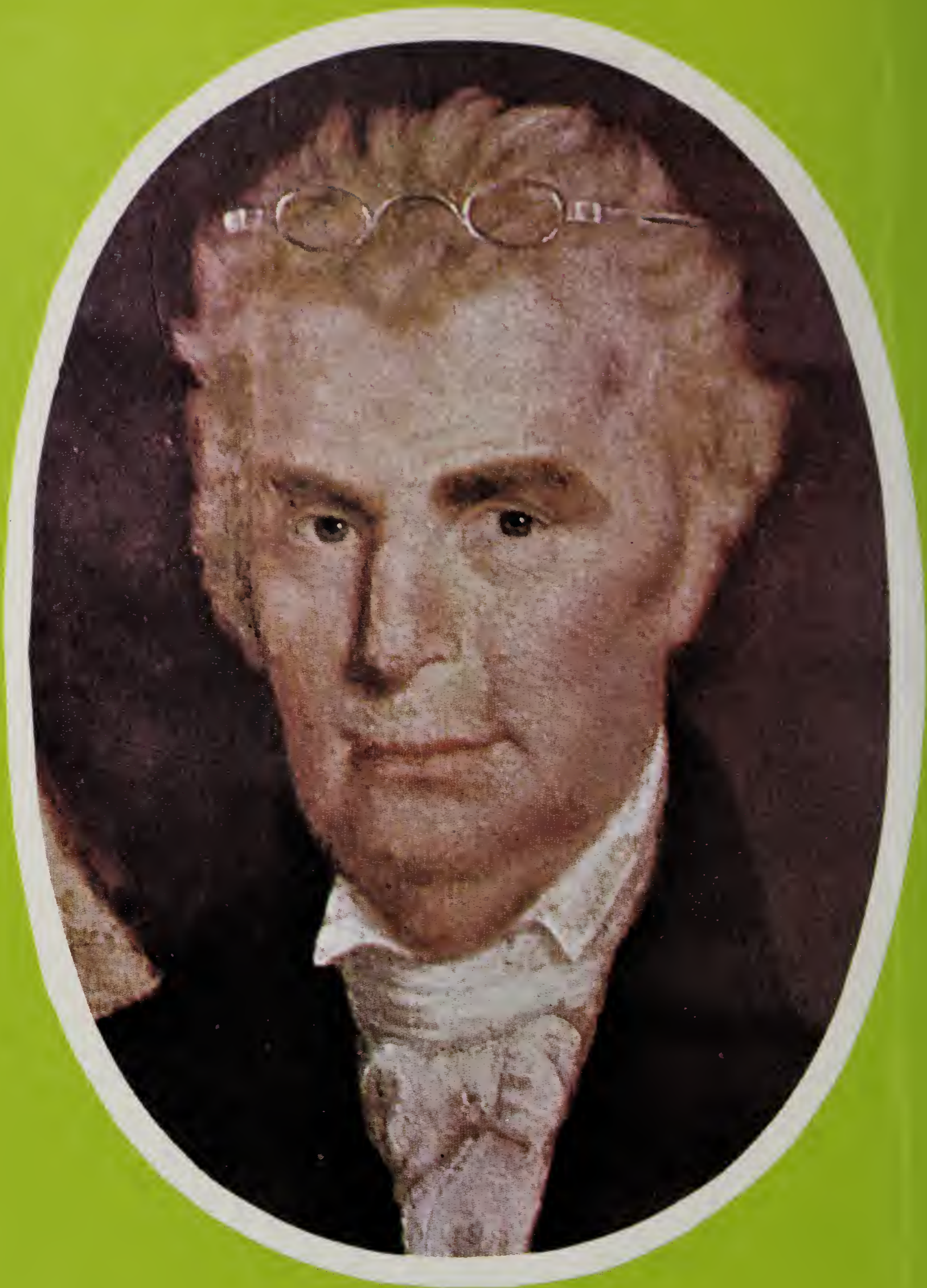


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Editor Barton W. Stone

Barton Stone worked on extremely limited finances and was forced to use inferior quality of paper and printing in the production of *The Messenger*. The original copy was set in small type as shown here. It has been enlarged in the reprint. Discolorations due to water and age, tears, holes in pages, cuts, ink blots, pencil underlinings, etc. added to the difficulties in reproducing the work and made it impossible to produce clean pages in many instances.

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THE CHRISTIAN MESSENGER.

BY BARTON W. STONE,
AN ELDER IN THE CHURCH OF CHRIST.

"Prove all things; hold fast that which is good."—PAUL.

VOL: III.]

GEORGETOWN, KY. MAY, 1829.

[No. 7.]

NO. III.

STRICTURES ON MR. N. H. HALL'S SERMON, CONCLUDED.

Mr. Hall says, "The divinity of Christ is clearly proven by the following considerations, viz: the scriptures speak of him as the Mighty God and Father of eternity. Isa. ix. 6. "For unto us, a child is born; unto us, a Son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." Mr. H. adds, "This child born, this Son given, is Counsellor in the eternal counsel of Father, Son and Holy Ghost. He is the Mighty God; he is the everlasting Father, or Father of eternity."

By Mr. H's. comment on this passage, he has certainly destroyed its sense; for whoever thought of any one being the Father of eternity? If Christ was, he must have existed before eternity, which was impossible. To be Father of any thing, necessarily implies prior existence to that thing. Thus Mr. H. not only makes Christ to have existed from eternity, but before it; for he says, "he was the Father of eternity."

Mr. H. asserts, that this child born, is Counsellor in the eternal counsel of Father, Son and Holy Ghost. The difference between the Prophet and Mr. H. is this: the Prophet speaks of future time, by saying, his name *shall be called* Wonderful Counsellor; whereas, Mr. H. looks back to eternity to find his Counsellor, for he says, "the child was in the eternal counsel, &c." So long as Mr. H. continues to look through spectacles, colored by the Westminster Confession of Faith, and his party, I shall not be surprised, that he should differ from the sacred writers. The eternal counsel, of which Mr. H. speaks, is not in the Bible.

We should bear in mind, that God is the author of the above passage, that the Son of God is the subject; and that the Prophet Isaiah is the describer of this child, or of this Son given; to which add the idea conveyed in verse 7, that the zeal of the Lord will perform this, and the whole subject is easily understood. Taken in its connection, the passage proves, that Jesus Christ is not the eternal, or Almighty God. The eternal God never was.

REPRINT OF THE CHRISTIAN MESSENGER

PUBLISHER'S STATEMENT

It is our conviction that the writings of such men as Barton W. Stone and others who contributed from the fields of labor into the pages of *The Christian Messenger*, constitute some of the richest and most significant material this side of the New Testament.

The Christian Messenger reprint represents the combined efforts of hundreds of people. First, locating a complete set to photograph was a long search—a job we *never* attained! So far as our several months' research revealed, there is no extant complete set of these books in any one collection. Our work of photo reproduction was accomplished through "a little here, a little there," working from the basic set graciously made available by Roscoe Pierson, Librarian, Lexington Theological Seminary, Lexington, Kentucky. Among others helping in tracing down and supplying original copies were Enos Dowling (Lincoln Bible College), Lester Galbraith (Christian Theological Seminary), R. L. Roberts (Abilene Christian University), and Don DeWelt (Ozark Bible College), Wm. B. Miller (Presbyterian Historical Society), and David McWhirter, (Disciples of Christ Historical Society).

Especially grateful are we to R. L. Roberts, first for his urging that we coordinate the reprinting of the set, and second for producing a general index to the entire series. This required long hours of reviewing articles on his microfilm copy and assigning appropriate titles. The original indices at the end of each volume, as the reader will observe, were vague and inadequate. The general index is at the end of volume 14.

Sincere appreciation is expressed also to the hundreds who have entrusted us at Star Bible with their orders, a vote of confidence that gave us renewed courage and strength. We pray that these men of the early Restoration Movement will be duly honored, that many wise men will be led to their Savior, and that Jehovah's Name may be glorified through His Church now and evermore.

Dec., 1978

Alvin Jennings
Star Bible Publications
Fort Worth, Texas 76118

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CHRISTIAN MESSENGER.

BY B. W. STONE:

AN ELDER IN THE CHURCH OF CHRIST.

"PROVE ALL THINGS, HOLD FAST THAT WHICH IS GOOD"—PAUL

VOL. X.] JACKSONVILLE, ILLINOIS, JANUARY, 1836. [No. 1.

THE CHRISTIAN MESSENGER,

Is published monthly, in Jacksonville, Illinois, at ONE DOLLAR a year, or for twelve numbers, if paid on the reception of the second number—or ONE DOLLAR AND TWENTY-FIVE cts. if not paid within six months. Persons procuring eight subscribers, and remitting the money to the editor, shall have one volume for their trouble. The postage to be paid by the subscribers. The postage is 12½ cents a year at any distance in the United States.

INTRODUCTION.

AFTER hesitating long, and waiting a sufficient length of time to receive discontinuances and new subscriptions, I have determined to continue the work of sending forth the Christian Messenger. This is the first number of the 10th volume. It is hoped that those who have neglected to send on their orders to discontinue in due time, will not do me the injustice, and injury not to receive them when sent. It may appear to them a light matter; but similar conduct last year cost me more than I could well bear. To my former faithful agents I tender my sincere thanks for their favors. If they are not weary of bestowing them, they are again solicited to increase their lists of subscribers, and remit the money in due time. My friends and especially the friends of the Messenger can do much in this way with a little exertion. But while one waits for another to act, nothing will be done to purpose.

Many of my distant subscribers have complained of the heavy postage of the pamphlets, and therefore have discontinued. To obviate this complaint I have concluded to follow the practice of eastern editors in issuing their periodicals. They print on one sheet, without cutting, stitching, or covering, leaving this to be done by each subscriber. The price of postage on a monthly journal of this kind, is but twelve and a half cents, at any distance in the U. States. The Christian Messenger is printed in a different form, an octavo instead of a duodecimo. This form admits of more matter than the one in which it was formerly printed. The price is the same.

In this volume I shall with the assistance of competent, intelligent brethren, insist much upon practical religion, and christian Union. I shall endeavor to collect all the religious intelligence I can, which can please and profit my readers. Brethren every where are solicited to afford me their aid, not only in giving such intelligence, but also in writing short dissertations on subjects of importance.

I shall take an independent course, not seeking to please or displease, farther than can be effected by what I deem truth. The Bible alone is the rule, by which I shall endeavor to try all doctrines and spirits; and every dereliction from this rule shall be noticed in the spirit of meekness wherever found, in friend or foe.

13248P
Hist. Survey

THE CHRISTIAN

It is not for the hope of gain I write; for my list of subscribers forbids such hope or expectation. If I can be profitable to my fellow creatures in the late evening of my life, I shall rejoice. May the Lord direct our minds into the love of God, and patient waiting for the Lord Jesus- Amen.

B. W. STONE, Editor.

From the Christian Witness.

CHRISTIAN UNION.

The note of peace which has lately been breathed forth has fallen sweetly on the ears of thousands weary of sectarian strife. There are multitudes of Christians, that have long desired an answer to the prayer of the Savior, that 'they all may be one,' and the sentiment every where expressed is, that great sacrifices ought to be made for peace and unity. This is especially the feeling of the laity. As in all other wars and contentions, the leaders have been most to blame in stirring up and perpetuating discord, while the majority of the people have been drawn into it. Ministers in their studies have found time for those wire-drawn discussions and distinctions, which have separated the followers of Christ, and their peculiar situations have excited the ambition and the other unhallowed feelings, which have kept alive the contest. They are 'the mountains interposed, that make enemies of those who else like kindred drops had melted into one.' And the greatest obstacles in the way of Christian union will be found not in the people of our churches, but among their pastors, or rather among some few of the latter, who have long been whetting the sword of controversy and whose delight is in war.

But let us not talk of obstacles, for though we have been like the people that voted death to the citizen who first proposed peace, necessity will compel us to lay aside our hostility, and Christians must come together. Neither let us talk of the mode in which a union can be effected. When nations are heartily sick of war they never fail to find some basis for an accommodation. If Christians truly desire unity and make the effort to secure it, the God of peace will open the way. All that is needed in the present stage of the work, is to keep the matter before the minds of God's people, and to call the attention of those whose duty it is to promote peace, to this subject.

And the object of this communication is to present a few suggestions, which may be of some importance at this crisis. The first is that it is especially the duty of Episcopalians to be foremost in promoting unity. It is their duty, because the ministers of our Church in their ordination vows, lay themselves under a solemn obligation 'to promote quietness, peace, and love among all Christian people.' It is their duty because they have for centuries prayed continually, 'that all who profess and call themselves Christians, may hold the faith in

unity of spirit and in the bond of peace.' It is their duty because in regard to some points they assume, or are supposed to assume, a higher stand than other denominations, and concession comes with a better grace from a superior. It is their duty, because no doubt the intolerance of our Church, and the unwillingness of her members to yield in little matters, have in past ages contributed to promote division, and though others may deserve greater or less blame, we need not dwell upon their guilt, but as in all cases where conciliation is attempted, we must confess our own faults and retrace our steps, so far as we have erred, as the surest way of inducing them to go and do likewise. It is their duty, because being now entirely at peace among themselves, they are better qualified than any other sect to take the lead in this matter. It is their duty, because having been regarded as the most exclusive of all Protestant sects, if they make advances, and show a readiness to make a sacrifice for peace, it will come with greater moral power, and awaken a stronger hope in the breasts of others, that the thing may be done. And it is their duty, because at this present time, the revival of piety in our church, and her growing engagedness in any good cause, have changed the current of prejudice which has long been setting against her, in her favor, so that the tender of a friendly embrace, which would once have been dreaded as that of coldness and spiritual death, will now be welcomed and warmly returned.

And if it be the duty of Episcopalians, from these and other considerations to be foremost in the reconciling work; what shall they do? Let them—and this is the second suggestion—let them make the 'Christian Witness' that child of peace, breathing in its first lisps the desire of unity and dread of contention, let them make that the decided and avowed advocate of the proposed Christian Union.—Other religious papers identify themselves with some particular part of benevolent effort; let the glorious one of endeavoring to effect some reconciliation among the jarring sects of Christianity, be that of the Witness. Let the Convocation at its next meeting take up the matter, and present their paper to the public as the advocate of Union, let its columns be thrown open for the calm and free discussion of the subject, and let the good of all denominations be invited to turn their attention to this paper as a means of accomplishing this desirable object, and as the vehicle through which they may exert their influence in bringing it about. Let the suggestion be brought before the minds of our brethren now, that they may make the subject of prayerful meditation, and be ready to act at our next meeting.—Thus we shall be in the way of doing all that can be done in the present stage of the business, that is of keeping the minds of Christians awake to the glorious measure, and thus we shall fulfil our duty as Episcopalians, 'in being foremost to speak a word about bringing the King back to his city of peace.' The second suggestion is from a brother with whom the writer is happy to find his feelings upon this

and every point of vital interest, in unison, and both, it is hoped, may be deemed worthy of the prayerful consideration of the members of our Church, and more especially of our Convocation.

G. H.

REMARKS.

We subscribe, *in toto*, the sentiments of the above article, and would most cordially tender its author the right hand of fellowship, not only as a consistent Christian, but as a worthy brother and fellow laborer in the great cause of CHRISTIAN UNION. We could fellowship the author of that article, provided his sentiments were exemplified in his life, though we found him within the pale of the Romish church: although we do not expect to find christians within the contaminating embrace of that mother of harlots. But the fact that it comes from the *Episcopal* church, gives additional worth to the article, for as the writer suggests, that church has been regarded as the 'most exclusive of all protestant sects.' And no doubt the sentiment does prevail to a considerable extent, that the Episcopal would be the last of all the protestant churches to make advances toward a general union; and therefore, when we see, in the members of that church, a 'readiness to make sacrifices for peace,' it does come with 'greater moral power,' and will exert an influence which the same sentiments coming from another quarter could not.

Our Episcopal brother has given some substantial reasons why his church should be foremost in restoring the unity of God's children, and we presume there is no danger of a contention for that honor.—For ourselves, we would cheerfully occupy any place in the ranks, the rear, the van or the wings, that we might witness the ransomed of the Lord returning and coming to Zion with songs and everlasting joy. We would say therefore, to our good brother, *go ahead*—lead the van—we will follow, and rally around the standard of Union, wherever and by whomsoever planted, provided always that the proposed union be predicated on the broad principles of the gospel.—The cause is worthy of the tallest angel in light, yea, the great Redeemer himself was the advocate of union, it was the burden of his last general prayer. Father, I will that they all may be one, that the world may know that thou hast sent me. That prayer will be answered; for him the Father always heareth. Whatever may be the apparent obstacles to the reunion of the church, let not those who are sick of sectarian strife, and whose hearts pant for peace, despond. God will answer that prayer, the church must and shall be united.—Therefore, we would say to christians of every name, 'strive together for the unity of the spirit.'

As has been suggested, the ministers of the gospel of peace have been the leaders in the petty war of words which has been rending the 'body of Christ' for the last two hundred years. Shame on the ministers that have descended from the angel-like employment of proclaiming peace on earth, to wield the sword of controversy against

their brethren in Christ. Shame on the christians that have rallied around such misguided leaders, they ought to have known that the religion of the Bible is peace and good will to men; they ought to have known that a great controversialist is nothing more nor less than a great disturber of the peace. Let all ministers therefore leave off contention about the minor doctrines of Christianity, and where they have once misrepresented and abused other denominations, let them thrice preach the great radical doctrine, the unity of the church, and when the ministry shall have ended their strife, it will not be difficult to bring the laity together in the unity of the spirit.

We are much pleased with the suggestion of our Episcopal brother that the Christian Witness, should become the 'decided and avowed advocate of Christian union.' And in conclusion we will make a proposition.—If the Christian Witness or another reputable periodical should propose itself as the common organ of all who love union determining to know no church save the church of Christ, we hereby stand pledged to procure for that organ and advocate of evangelical union, ONE HUNDRED SUBSCRIBERS.—*Cumberland Presbyterian.*

From the Cumberland Presbyterian.

VAN DYCK ON CHRISTIAN UNION.

WE briefly noticed this truly evangelical work in our last, but promised to enter more at large upon its merits, in the present number; believing that, by commending it to the Christian public, and thereby facilitating its general circulation, we shall do essential service to the cause of Christ.

The volume opens with the declaration that "*God has constituted the Church one and indivisible.*" It has but one head, Christ. Under the Jewish dispensation, there was but one temple, one priesthood, one ritual of service, and in all things, but one church. Christ appeared—not out of, but *within* the pale of that church—was regularly initiated into the priest-hood—began to teach in the temple which, having become a market place, was now *purified* and *re-consecrated* to the worship of the Most High God. Christ gave no intimation that the church which had been *one* under the Jewish, was to be divided into *many* under the Christian dispensation. But on the contrary, he prayed for all believers in every age, "that they all may be one;" not only in feeling "one heart and one soul;" but according to our author, the prayer of our Saviour extended to a manifest and *visible* union, that should be apparent to all the world. For he prayed "that they all may be one, that the world may believe that thou [Father] hast sent me;" and it is justly maintained that nothing short of a *visible* union which should be notorious to all, could have

any influence in convincing the world of the divine mission of Christ.

Our author further shows that although the personal ministry of the Savior was confined to the Jewish nation, yet he commissioned his disciples to preach the gospel to all the world, clearly intimating nevertheless, that Jews and Gentiles were to become one church. For he says, "other sheep have I which are not this (the Jewish) fold; them also must I bring in, they shall hear my voice; and there shall be *one fold and one shepherd*." And after the Gentiles had received the gospel, Paul certifies that, "both" were made "one". It is further shown that the Gentiles were actually received into the same church with the Jews, and that the apostles, not only by practice, but in all their writings taught and urged in the most cogent terms, the unity of the church.

Having proved the original unity of the church, the author in the next place, proceeds to show that a *division into denominations and sects, is a violation of its constitutional unity*.

Under this head he admits that Christians may and will honestly differ in sentiment, both in regard to doctrine and church policy; but maintains that a difference of sentiment, such as may obtain among Christians, cannot be a justifiable ground of separation. In proof of this position, he adduces the contention which arose among the apostles about the rite of circumcision, when Peter, James and others contended that the Gentiles ought to be circumcised, whilst Paul withstood Peter to his face and maintained that they were and should remain free from the ceremonial law. The controversy was a protracted one, and Van Dyck maintains, that if there ever was a time in the history of the church when circumstances called for a division, it was at this particular crisis.

The Jews and Gentiles always had been distinct and dissimilar—the one venerated and adhered tenaciously to the ceremonial law; the other contemned and rejected it; the inspired apostles were divided in sentiment and practice. What was to be done? Modern protestantism would say *divide—exclude—secede—separate and organize a new church*. Not so with the apostles, they agreed to disagree and yet remain in the same church, continue in full communion.

Our author discusses at some length this part of his subject, showing both from the writings, and practice of the apostles that they deprecated a division of the church as a violation of its constitution, that no such difference of sentiment as may obtain among those who are truly *Christians*, can justify either excommunication or secession: that the Head of the church would have all true believers united in one great brotherhood, one in feeling, one in action and one name.—The BOND of this union is *love*. God is love, the union between the believer and Christ is a union of love, confidence, Christians are bound to love one another, striving *together* to maintain the unity of the spirit in the bonds of peace. This striving together is made to mean something more than mere abstinence from jealousy, rivalry, hatred

and oppression—it implies joint action in the expression of affection, and the manifestation of kindness, in suffering and thanksgiving, in worship and communion. The bonds of peace are to be preserved by the exercise of *forbearance*—‘with all long suffering, forbearing one another in love; *endeavouring* to keep the unity of the Spirit in the bond of peace.’ The duty of forbearance extends to all matters of *opinion*; to personal weaknesses, imperfections and improprieties, and in one word, to all matters of difference which can exist between Christians. The right to excommunicate for immorality or *damnable* heresy, is not denied; but as we bear with imperfections in ourselves, so we are to exercise forbearance towards our Christian brethren; otherwise we do not love them as ourselves.

Having treated of the unity of the church, the author proceeds to consider the evils which have resulted from sectarian divisions.—These are briefly summed up under the following heads.

1. ‘It banishes peace and love, while it cherishes hatred and contention among Christians.’

Contention is the parent of division, but stops not there—each party has its zeal inflamed rather than diminished by the schism, and thus a war of words is carried on from one generation to another.—The controversies which followed the reformation are not yet settled; nor will they ever be terminated so long as the church remains in its present divided and dismembered condition.

2. ‘It cherishes the spirit of pride and self-preference; and fills the church with unworthy members.’

The lovers of sect are apt to glory more in the peculiarities of their denomination than in the cross of Christ, limiting their brotherly love to those of their own sect and placing themselves above all others. And in proportion as they are elated with the superiority of their sect so will be their eagerness to add to its members. No sooner does a friend manifest a degree of seriousness, than he is courted and caressed by religious partizans, more eager, seemingly, to enlist him into *their* ranks, than to lead him to Christ. His mind is bewildered with the discrepancies of creeds and confessions, when he ought to be pondering the deep rooted depravity of his deceitful heart. Thus by the urgency of electioneering sectarians, he may be hurried into the church before he has experienced the ‘washing of regeneration.’

3. ‘It disqualifies men for the proper reading of the scriptures.’

Undue prominence has been given to those doctrines upon which believers are at variance, whilst the ‘sincere milk of the word’ has depreciated in the estimation of the sectarian reader. This vitiated taste leads to the habit of reading the Scriptures with an eye to fortifying the mind upon the various subjects of controversy among christians, whilst the improvement of the heart and the cultivation of the graces of the Spirit, are woefully neglected.

4. ‘It frustrates every effort to reform what is wrong in the church.’

The division of the church into sects perpetuates errors in doctrine. Each sect becomes doubly tenacious of the doctrine which caused the secession. It becomes identified with their very existence as a denomination, and they had rather give up any other doctrine than the one which has cost them a severe struggle. And should a member of any of the various denominations be convinced of error in his creed, he dare not expose it; for his own brethren would denounce him as a heretic. And if the error may not be exposed by a member of the same denomination, much less by one of another sect. As the division of the church perpetuates errors in doctrine, so it prevents reformation in practice.

5. 'It gives courage and strength to opposers.'

The contention, strife, jealousy, hatred, management and intrigue of religious partizans, pamper and fatten Infidelity. The world will never believe till the prayer of Christ is answered, and the whole family of the faithful seem to have but one interest—the advancement of the kingdom of peace.

6. 'It retards the latter day glory.'

The union of the church is to precede the conversion of the world. The sooner, therefore, that is effected, the sooner will the nations of the earth become the possession of our Lord and Saviour. The world might have been evangelized long ago, had not the energies of the church been spent in making war upon the saints. It never will be accomplished till this sectarian war of words cease forever. Even if God by his own power, independent of Christian instrumentality, should convert the whole heathen world; still there would be no millenium glory in the church—sectarian strife would be enhanced a thousand fold. The church must be united before the world can be evangelized.

7. "It weakens and tends to destroy the church."

The divisions of the churches are wasting its resources, both of men and means. Each sect must have its separate schools of theology, separate books and periodicals, separate Churches and Sabbath Schools, separate pastors and missionaries; in one word *separitism* marks the movements of the Christian world. One who knew hath said, "Every kingdom divided against itself is brought to desolation." And unless God interpose and stop the progress of Sectarianism, the Church must be brought to desolation.—At some future period we may take further notice of our favorite author.

AMERICANS READ.

The following is a literal transcript of the Jesuitical oath; as taken by each member of the order. The Catholic Bishop of New England, was formerly president of the Georgetown College of Jesuits, and may be considered as at the head of the order of Jesuits in this

country. Need the statements of that prelate, in reference to Miss Reed's narrative, and his whole subsequent conduct create any further surprise?—*Lowel Times*.

By virtue of the keys of binding and loosing given to his Holiness by my Savior Jesus Christ, he hath power to depose heretical kings, princes, states, commonwealths, and governments, all being illegal, without his sacred confirmation, and that they may safely be destroyed. Therefore, to the utmost of my power, I shall and will defend this doctrine, and His Holiness' rights and customs, against all usurpery of heretical or Protestant authority whatever; especially against the now pretended authority and church of England, and, all adherents; in regard that they and she be usurpal and heretical, opposing the sacred mother church of Rome. I do renounce and disown any allegiance as due to any heretical king, prince, or state named Protestant, or obedience to any of their inferior magistrates or officers. I do further declare that the doctrine of the Church of England, and of the Calvinists, Huguenots, and of other of the name of Protestants, to be damnable, and they themselves are damned, and to be damned, that will not forsake the same. I do further declare, that I will help, assist, and advise all or any of his Holiness' agents in any place, wherever I shall be, in England, Scotland, and Ireland, or in any other territory or kingdom I shall come to; and to do my utmost to extirpate the heretical Protestant's doctrine, and to destroy all their pretending powers, regal or otherwise. I do further promise and declare that notwithstanding I am dispensed with to assume any religion heretical for the propagation of the mother church's interest, to keep secret and private all her agent's counsels from time to time, as they entrust me, and not to divulge, directly or indirectly, by word, writing or circumstance whatsoever, but to execute all that shall be proposed, given in charge, or discovered unto me, by you my ghostly father, or by any of this sacred convent. All which, I, A. B. do swear by the blessed Trinity, and blessed Sacrament, which I am to receive, to perform, and on my part to keep inviolably; and do call all the heavenly and glorious host of heaven to witness these my real intentions to keep this my oath.

From the Philadelphia Independent Balance.

We have at length, says the Editor, obtained a correct copy of the excommunication of Wm. Hogan, Pastor of St. Mary's Church in this city. It is as follows:

"By the authority of God Almighty, the Father, the Son, and Holy Ghost and the undefiled Virgin Mary, mother and patroness of our Savior, and of all celestial virtues; Angels, Archangels, Thrones, Dominions, Powers, Cherubims and Seraphims; and of all holy patriarchs, Prophets, and of all the Apostles and Evangelists of the holy

innocents, who in the sight of the holy lamb, are found worthy to sing the new song of the holy martyrs and holy confessions, and of all the holy Virgins and of all the saints, together with the Holy Elect of God—may he, Wm. Hogan, be damned. We excommunicate and anathematize him, and from the threshold of the holy Church of God Almighty we sequester him, that he may be tormented, disposed and be delivered over with Dathan and Abiram, and with those who say unto the Lord “Depart from us for we desire none of thy ways,” as a fire is quenched, so let the light of him be put out forevermore unless it shall repent him and make satisfaction. Amen. May the Father, who created man, curse him! May the Son, who suffered for us, curse him! May the Holy Ghost, who suffered for us, in baptism, curse him! May the holy Cross which Christ for our salvation, triumphing over his enemies ascended, curse him! May the holy and eternal Virgin Mary, *Mother* of God, curse, curse, him! May all the angels, archangels, principalities and powers and all the heavenly armies, curse him! May the praiseworthy multitudes of Patriarchs and Prophets curse him! May St. John, the precursor, and St. John the Baptist, and St. Peter and St. Paul, and St. Andrew, and all other of Christ’s Apostles together, curse him! And may the rest of our disciples and Evangelists who by their preaching, converted the Universe, and the holy and wonderful company of Martyrs and confessors, who by their holy works are found pleasing to God Almighty, may the holy choir of the holy Virgins, who for the honor of Christ, have despised things of this world, damn him! May all the saints from the beginning of the world to everlasting ages, who are found to be beloved of God, damn him! May he be damned wherever he be, whether in the house or in the stable, the garden or the field, or the highways, or in the woods, or in the water, or in the Church. May he be cursed in living and in dying. May he be cursed in eating and drinking, in being hungry, in being thirsty, in fasting, in slumbering, in sitting, in lying, in working, in resting, and in bloodletting! May he be cursed in all the faculties of his body! May he be cursed inwardly and outwardly; may he be cursed in his brains, in his vertex, in his temples and in his brows, and in his cheeks, in his jaw bones, in his nostrils, in his teeth and grinders, in his lips, in his throat, in his shoulders, in his arms, in his fingers! May he be damned in his mouth, in his breast, in his heart and purtenance down to the very stomach.

May he be cursed in his reins, and in his groins, in his thighs, in his hips, and in his knees, his legs and feet, and toe nails! May he be cursed in all his joints and articulation of all the members; from the crown of his head to the sole of his foot—may there be no soundness. May the Son of the living God, with all the glory of his Majesty, curse him!! And may Heaven, with all the powers that move therein, rise up against him, and curse and damn him! unless he repent and make satisfaction. Amen. So be it. Be it so. Amen.”

N U M B E R I.

LUKE xvi.—By the parable of an earthly Lord and his Steward, we are taught some important lessons—lessons which claim the attention of the world. This earthly lord had large possessions, and chose a steward to manage them to the best advantage for him the proprietor. This steward for wasting the goods of his Lord, or for maladministration, was deposed from his lucrative office, and reduced to want. Finding himself about to be deposed, seeing want and distress before—unable to dig—ashamed to beg, he called his Lord's debtors, and very considerably curtailed their bills, or notes given for payment to his lord of large amount. This he did to gain and secure their friendship, that when he was deposed from office, these friends, made so by his generous acts, might receive him into their houses, and relieve his distresses. This though unjust, was wise policy, and as such was commended by his earthly lord. Our divine Lord made this reflection from the parable, 'The children of this world are wiser in their day and generation than the children of light.' Then he adds, 'Make unto yourselves friends of (with) the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations.'

From the whole parable we are taught, 1st. That by this earthly Lord, is represented the Lord Jesus Christ, to whom belongs the earth and the fulness thereof. All its treasures are his.

2. By the steward is represented to us each inhabitant of the world, to whom he has committed in trust certain portions of his possessions his earthly treasures, with command to occupy, and administer on them to the glory of his name and cause. If we act faithfully, our reward is sure at his coming; if not faithful, we must be condemned to an awful hell.

3. By unrighteous mammon is signified the treasures of this world, in contradistinction to true riches, or treasures of eternity. With this unrighteous mammon we are to make friends, by relieving the needy, the widow and fatherless, and by aiding in disseminating the gospel of peace to the ruined world. By this administration, we 'glorify God with our substance;' and if we should fail, or lose our possessions, we have secured friends on earth, who will open to us their houses, and afford us everlasting or perpetual habitations below; and by such administration on earth, we make and secure to ourselves friends in heaven, who when we fail, or die, will receive us to everlasting habitations, or mansions in glory.

4. On a faithful administration of the unrighteous mammon, depends our eternal destiny. For says the Lord, 'If ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?'—none: such maladministration shall never possess the riches of grace—of eternity. For says the Lord, 'If ye have been unfaithful in that which is another man's, who shall give you that which is your own?' No one. These earthly treasures, however

large or small committed to us, are not ours; they are the Lord's.—If we do not administer them faithfully to his glory, we expect in vain to receive any reward that shall be our own. 'That shall be taken from us which we have, and no good given to us forever.'

Some may say, to us none of this world's goods are committed; we are poor. There are but few that have nothing; they possess a little, and with that little are to be faithful. He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least is unjust also in much.'

5. The Lord further says, 'No servant can serve two masters; for either he will love the one and hate the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon.' Awful truth; like the apostles, I am ready to say, 'Who can be saved?'

The two masters are God and mammon. All the world are servants of one or the other. Both they cannot serve. If we are the servants of God, we love him, and hold or cleave to him, and hate and despise mammon. If we are the servants of mammon, we love and hold to him, and hate and despise God. There are no neutrals on earth. 'Love not the world, nor the things that are in the world; if any man love the world the love of the Father is not in him.' 'The love of money,' said Paul, 'is the root of all evil.' 'They worshipped and served the creature more than the Creator.' 'Where your treasure is, there will your heart be also.' O my God, where are thy servants on earth? At the coming of the Lord, who shall be worthy? Who will be found without spot and blameless? who shall receive the plaudit, Well done good and faithful servant, enter thou into the joy of thy Lord?—Reader, art thou the happy man? If your heart condemn you, God is greater than your heart, and knoweth all things; a more righteous judgment than that of your heart awaits you, from which you cannot escape. Measure not yourself by others, but by the unerring word of truth by which, at last, we shall be judged. Many console themselves that their situation is as good as that of others. Poor consolation! It may for a while palliate and soothe the troubled mind; but soon, alas, I fear too soon, the covering will be swept away, and the poor soul find itself naked—forever naked. Others may be like the Pharisees, who were covetous, and heard this doctrine preached by the Lord. It is said 'they derided him.' Would God, there were no deriders of this doctrine amongst us, in these days! It is a doctrine more despised than any other; because it strikes a blow at the very root of all evil, and pierces to the dividing asunder of soul and spirit.

Many are very zealous and noisy on the controverted opinions of the times; opinions foreign to heart religion. These are the popular preachers among the present generation of christians, but alas! where is christianity among them!

One may say, Do you discourage industry? No: by no means.—I fully receive the doctrine of Paul. 'Be diligent in business, fervent

in spirit, serving the lord. 'Labor for the things that are good'—for what purpose? Is it that we may be esteemed great and honorable among men? Is it that we may adorn ourselves and children with wearing gold and costly apparel? Is it to hoard up much treasure? No! but it is that we may have to give to others who may need. Whenever we feel reluctant to give to the glory of God—whenever we say in our hearts, all these are mine; it shows plainly what God we serve.

(TO BE CONTINUED.)

EDITOR.

DEAR BROTHER SCOTT:

In your 12 number, of vol. 4, of the Evangelist, I find you have transferred a few columns from the Christian Messenger, Vol. 9, number 8, written by myself in answer to a query proposed by a brother. The query was, "Can we in these last days, claim the promise of the gift of the Holy Spirit."

You have made some strictures on my answers, and say, That "the answers are all founded on the misapprehension, that every one who receives the Holy Spirit, must of needs be able to work miracles." If my language has communicated such an idea, I assure you, I never intended it—it is at variance with every sentiment of my heart, and in opposition to my decided convictions, expressed plainly in former volumes of the C. Messenger. I have always contended that the promise of the Holy Spirit in Acts ii. 39, was to us—to all to whom the gospel is preached. But I have carefully taught there is one Spirit, tho' its operations are diverse—one man by the same Spirit could work miracles; others prophecy, &c. All could not perform these works; but all christians received the sealing, quickening Spirit, by which they were prepared for a holy, happy life in time and eternity. This sentiment I have urged for the conviction of some, who contended that the gift of the Holy Spirit (Acts ii. 39,) was a miraculous gift, confined to the days of the Apostles, and therefore this promise did not belong to us. This opinion was growing so common, that seldom was this text mentioned by preaching brethren when urging baptism for remission of sins. Without the reception of this sealing, quickening spirit through faith, religion is but a dream—this is the Spirit of Christ in us, and "if any man have not the spirit of Christ he is none of his," Rom. viii.

But with the great A. Clark in his Commentary, I see no authority in scripture, why we should draw the conclusion, that the miraculous gift of the Holy Spirit, is, according to the will of God, withdrawn from the church. The Doctor thinks it is because of unbelief; and so do I. My reasons for thinking so I have plainly given, not one of which you have seriously touched. Against the opinion (if I dare call it an opinion) you have given us three reasons, the

weight of which I leave with the public to judge. They are as follows:

1st. "Do Christians work miracles now? They do not." I will farther add: all christians never did work miracles. The question recurs, Why do not some christians work miracles now? You answer correctly, because God has not given them that power. And why does he not give that power? I answer because of unbelief. If you say, because God designed that miracles should cease with the Apostles, I pray you to convince us by the testimony of the scriptures.

2d. Your second reason against the sentiment contended for, is, That while you were in the Western Reserve, a brother said to you, you ought to work miracles—you replied that you could not—and told him if he could, go and do so—that you would preach the gospel. Now, brother Scott can such an anecdote be considered as a serious argument against the sentiment advanced by me? Were I not so well acquainted with you, I should consider it a sheer stroke of ridicule.

3. Your third reason is, "that the Mormons are publicly making a great ado about brother Stone's piece." Therefore I suppose the conclusion is, that the sentiment is wrong. Does not brother Scott know that the Romanists are much pleased with the doctrine he, and many of us preach, which is baptism for the remission of sins? Is it therefore wrong, because it pleases them? If we give up every doctrine because it may please heretics, where shall we fly? If you, my dear brother, see so much danger in opinion entertained by me and others, do for our sakes convict us of the error—by other arguments than those used in your strictures.—Give us the plain word of God. To this we bow with humble submission. I may never see this gift restored to the church; yet I hope it will be in some future period not far distant. May God bless my dearly beloved brother.

EDITOR.

PROSPECTUS OF
THE EVANGELIST, FOR 1836.

A VOLUME of unbroken discourse of the true Gospel, is yet a desideratum in this Reformation. Since 1827, it has floated through our periodicals in Essays and fragments of Essays, very unlike the living orations in which it was originally set forth to society for acceptance. Those Essays are scattered over a wide field and necessarily apart from each other; so that if a person would invite a relative, or friend or fellow professor to a perusal of what has been written of the Gospel by us who profess to hold it in primeval simplicity, we must invite him to the review of numerous large volumes, a task by no means acceptable to readers generally.

The Evangelist for 1836, consisting of a connected discourse of the

True Gospel, containing much new matter, and written by earnest desire of many intelligent brethren, is intended to supply this deficiency. The task might have fallen to one more able to perform it, but as the writer has long contemplated such a work and has for a long time been paving the way for its appearance, and as no other has as yet appeared to assume this precise ground, he has yielded finally to the wishes of those who perhaps had a right to be judges in the case, and has put his Book to press.

As the volume is written entirely on the Gospel, the distribution of it monthly and by single numbers to our subscribers, is thereby rendered unnecessary. The Printer is bound by article to have the whole volume ready for mailing against a certain day, and therefore no single numbers will be forwarded to any one unless by request.—All the numbers of each volume with an appropriate title page, a dedication and preface, will be stitched together by the Book binder and mailed in that form. It will be printed on new type, so that old and young shall be able to read it with equal felicity; and as it will form a volume like the Millennial Harbinger and contain an equal number of pages, (576) it will be distributed to subscribers on the same terms, namely, \$2 per volume, if paid within the year 1836, and \$2, 50 if payment is delayed till after that time.

Those who will forward us the names of five subscribers and become responsible for their volumes, shall have one copy gratis.—Those of our subscribers who do not wish to take the Evangelist on these terms therefore, will confer a real favor on us by notifying us of the same by the Postmasters of their respective residences, who will order a discontinuance if requested. We do not desire and do not intend to forward a single volume to any one who does not desire to possess it. The book contains much interesting matter; and though it does not become us to praise it, we may be allowed to hope that it will be such a one as that our brethren will neither be afraid nor ashamed to put it into the hands of their relatives and friends, for the purpose of informing them, at one reading what is the ancient, original, and true Gospel of our Lord and Savior Jesus Christ.

Monies forwarded, in payment, before publication, will be receipted in the end of the volume. Those in arrears for the preceding volumes of the Evangelist, are respectfully urged to settle up immediately. ⚡ Each volume will be mailed separately, in stout wrapping paper.

Address

WALTER SCOTT, CARTHAGE,
Hamilton County, Ohio.

RELIGIOUS INTELLIGENCE.

Bro: Baker of Mount Vernon, Ill. writes that recently 8 have joined the church in that neighborhood.

At Riggsville in Morgan co. where brother J. Rigdon and the editor labor, there is a good work is in progress. Twelve have been lately added to the church, six by baptism and six by letter.

At this place (Jacksonville) the church is encouraged and revived. Two have within a few days been immersed, and several have united by letter. Our congregations are large, attentive and feeling. Our house of worship is too small to contain them. We have a brick house going up, but unfinished. On 3d Lord's day 7 were added; on Wednesday night following 5 more; on Friday night following 4; on Sunday night following, 5 more.

Brother Gabriel R. Young of Greencastle, Ia. Jan. 18, 1836 writes that the truth is gaining ground, in faith and practice in that section, and additions to the church are made.

Brother J. T. Johnson of Georgetown Ky. writes Jan. 14, that old Bethel is revived. An addition of 5 persons was made one meeting. Lord! grant them a hundred fold.

RECEIPTS SINCE LAST VOLUME.

KENTUCKY.—NEW CASTLE, H. Middleton; J. S. Owns; Jo. W. Shannon; Geo. Shortridge; E. M'Neal; A. Beasley; Doc. Gosman; Mrs. Herndon—all for volume 10; L. L. Jenkins 9, 10; G. Shivel 9 10; Jo. Shannon 9, 10; the two last Shivel and Shannon paid Richard White for vol. 9—not yet received by me.

OHIO.—HILLSBORO, Eliza Gibson vols. 9, 10. CUMMINGSVILLE, Mrs. Mc Maken 9, to brother Johnson. CARTHAGE, Js. McCash 9, 10; Mrs. Sparks 9; B. W. Watkins 10; J. Bruin 10, not 9; Brother Barnett 9; M. Jessap 10; Elder George Fisher 10.

ILLINOIS.—JACKSONVILLE, J. Hooker 10; J. Abraham 9; N. Fisk 9; Chs. Talliafero 9. LEWISTOWN, Robt. Hughs 10; J. Scott, J. M. Hartford, T. Bonney, H. Boughman, J. Laswell—all for 9. ROCHESTER, S. Williams for Thos. Baker, for part of 9, 42 cents; J. Stokes 1 25; R. Bell 1 25 for 9; Js. Parker 1 25 for $\frac{1}{2}$ of 9, and $\frac{1}{2}$ of 10; Js. Poor 62 $\frac{1}{2}$ cents. MOUNT STERLING, L. Brockman 9. CARROLLTON, N. P. Rampy \$10 00. MONTEZUMA, J. F. Long for Js. Johnson 1 25; Thos. Tucker 1 25; Sam. Johnson 1 25; N. Coffee 1 25—all for 9. CARTHAGE, Josh. Owens 3 vols. of 10, (1 00 before pd. by P. M.) John Box, John O. Smith, both for 10. MACKINAW, Wm. Samuell 10. CLEARY'S GROVE, Wm. White and Miles Hamilton 9; and Js. Simpson for 10. HOLLAND'S GROVE, R. B. McCordle for vol. 9.

TENNESSEE.—MT. PLEASANT, A. Crawford 2 00 for vol. 10; Doc. Buscoe Brother Gooch, Tho. Wortham,—all for 10. COLUMBIA, R. Mack for self, J. Mack and Wm. Mack; R. Wortham, Eld. E. Osborn for 10.

MONROE, Wm. Wray 5.00?

MISSOURI.—CLARKSVILLE, J. McCowsky 6, 8, 9. FARMINGTON, J. Samuel paid 15.00 for 9, lost by mail.

VIRGINIA. STRASBURGH, David Stickley, 8, 9; Jac. Litzer, J. Darner, Mary Craig,—all for 10.

ALABAMA. MONTGOMERY, Eld. Js. Davis and J. V. Davis, 5.00 for 10. BARTONS, Eld. Js. Matthews 20.8 for 9 and 10. WATERLOO, L. D. Collins for self 1.25; A. Parker, 1.25; R. Johnson 1.25; W. Welch 1.25; Eld. A Kindrick paid 1 00. to agent, all for vol. 9.

MARYLAND—LITTLE GUNPOWDER, Ben. Osborn for J. Taylor 1.25; J. Woodland 1.25; Watkins, 1.00. Ford 1.00 and for self 25 cts. for 9.—5.00 before sent, but lost by mail.

☞ For want of room some of the Receipts have been omitted.

CHRISTIAN MESSENGER.

BY B. W. STONE:

AN ELDER IN THE CHURCH OF CHRIST.

“PROVE ALL THINGS, HOLD FAST THAT WHICH IS GOOD.”—PAUL

VOL. X.] JACKSONVILLE, ILLINOIS, FEBRUARY, 1836. [No. 2

THE CHRISTIAN MESSENGER,

Is published monthly, in Jacksonville, Illinois, at ONE DOLLAR a year, or for twelve numbers, if paid on the reception of the second number—or ONE DOLLAR AND TWENTY-FIVE cts. if not paid within six months. Persons procuring eight subscribers, and remitting the money to the editor, shall have one volume for their trouble. The postage to be paid by the subscribers. The postage is 12½ cents a year at any distance in the United States.

Why, how, and when should Christians of all names and parties be united in one body?

THESE queries are of immense importance to the christian community, and to the world. They justly claim the attention of all, and I am truly glad that many of all orders are now enlisted in the good cause, and advocate the union of christians. There are a few things which have stood, and are still standing in the way, as huge mountains, forbidding a passage, and threatening ruin to those christian heroes who would dare attempt to scale them. These proud citadels can be taken, and must be taken and demolished before that union for which we plead can be effected. ‘With God all things are possible.’ Fighting under his banner, and obeying his orders, a few can put ten thousand to flight, and discomfit all the armies of the aliens, leaguéd with the powers of hell.

In order to encourage all the friends of christian union, and to enlist more in the noble cause, I will attend to the queries at the head of this article.

1. Why should christians of all names and parties unite in one body? To this I answer:

1st. Because it is the will of our Lord and Savior. This will is expressed unequivocally in John 17, 20, 21. ‘Neither pray I for these alone; but for them also who shall believe on me through their word, that they all may be one, as thou Father art in me and I in thee, that they also may be one in us, that the world may believe that thou hast sent me.’

Rom. 12, 4, 5. The inspired Paul wrote the same sentiment.—‘For as we have many members in one body, and all the members

have not the same office: so we being many are one body in Christ, and every one members one of another.'

1 Cor. 1, 10. 'Now I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment.'

1 Cor. 12, 12, 13. 'For, as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ; for by (*en—Greek, in*) one spirit ye have all been baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit. That there should be no schism in the body, but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it, or one member honored all the members rejoice with it.'

Gal. 3, 28, 'There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus.'

Eph. 4, 3, 4, 5, 6, 'Endeavoring to keep the unity of the Spirit in the bonds of peace. There is one body, and one spirit, even as ye are called in one hope of your calling; one, Lord one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all.'

Phil. 1, 27, 'Only let your conversation be as becometh the gospel, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel.' Chap. 2, 2, 'Fulfil ye my joy, that ye be like minded, having the same love, being of one accord, of one mind.'

1 Pet. 3, 8, 'Finally, be ye all of one mind.' I might multiply similar quotations from the apostles and prophets, and even from the law of Moses, to confirm the position, that it is the will of our Lord and Savior that all that name the name of Christ should be one. I could prove from the history of the primitive church that it is practicable; for it is recorded of them that they were all of one heart and of one soul. But the authority adduced is deemed sufficient to convince all, who do not close their eyes against the light.

If then it is the will of God that all Christians be one—who dare resist his will, and not sink into it? If division or schism of Christians be in opposition to his will (and that it is who can deny, when he so expressly forbids and frowns upon it by his Spirit?) who dare plead for it? Who dare support, countenance, and establish it? Who dare abide in it? Is it not disobedience? Yea more, is it not rebellion against our King, his laws and his government? Is it not in fact a plea set up by every party and sect of christians against the prayer of Jesus? All applaud the prayer of the Savior, and all repeat it in their prayers; but with this understanding, that all should flow to them and join their body!—If the union of christians is designed to be the conversion of the world, do not divisions stand as an im-

passable gulph between the world and salvation? Who can deny this with the bible before him? Who does not see that this division is *now* the fruitful soil in which infidelity, atheism and scepticism are exuberantly springing up and filling the world, and peopling the regions of hell? Who does not see that division is chilling the heart's blood of religion, weakening our energies and strengthening the hands of wickedness? It is the laugh of infidels, the joy of devils, the grief of heaven and the ruin of the world. And yet will christians plead for it? Will they cling to it with a deathly grasp? Will they continue in it with stubborn pride? God forbid.

2. A second reason why christians should unite, is, because it is the design of God, by their union and joint co-operation, to conquer and save the world. 'A kingdom divided against itself cannot stand, a house divided against itself is brought to desolation.' If the kingdom of God be divided against itself, how can it stand? Do not the divisions now existing in the church or kingdom of Christ tend to its overthrow—to its ruin? No intelligent man will deny it. Why then oppose christian union? Rather why support sectarianism, that mighty engine for pulling down, and demolishing the church of Christ?—He that knows his master's will and does it not, shall be beaten with many stripes, says the Savior. But reader, do you not know that his will is that christians be united? And are you not resisting his will in not submitting to it, or in still supporting sectarianism? 'To him that knoweth to do well and doeth it not to him it is sin,' says James the apostle. Let none in this enlightened day think himself guiltless in not flowing together and uniting together as one body.

Suppose a vast army of foreigners invade our country. All America agrees they must be repelled, but are divided with regard to the proper way. But Congress have devised and published to the states the proper and only right way, and urge all speedily to adopt their measures and act promptly up to them. The different states disapprove of the measures of the general government,—one prefers this, and another that way. The whole country is divided into factions and parties, each party determined to pursue its own course,—and what is worse, each party is angry at the other, for opposing its peculiar measures, and all view each other as enemies, and instead of turning all their forces against the common enemy, they engage with mortal hate to destroy each other. Can such a kingdom, or government stand? Is not such a course rebellion against the government? Are such rebels guiltless? The application to the divided state of the christian world, is easy. Our King has issued his orders that all his followers unite in one body, against our common enemy. But the factions or parties refuse. Would not such recreants be punished in a well disciplined army? The answer of all is one.

You preachers of righteousness, who exercise the 'ministry of reconciliation,' much, very much depends on you. Yield to the orders of your King yourselves, and labor to preach 'the righteousness of union with all christians, whatever may be the sacrifice. Do not

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think of receiving the plaudit of your Lord at his coming, when you present your poor little party to him on that day. Take heed lest all your works on his temple be burnd up, and you yourselves with them. The Lord has said, if ye die in your sins, where God is, you cannot come: and what can be sin if disobedience to the King's orders is not?

You, fathers and mothers in Israel, obey the Lord and teach your children obedience. Let your last days be devoted to the good cause of christian union, die in the obedience enjoined, die recommending it with your last breath. If you die in this sin, death cannot wash it away, purgatory cannot purge it. What can do it? 'As the tree falls so it shall be.'

You, young christians, obey your King. Follow not in the steps of error,—unite, flow together in love, in one body, in one spirit. To you we look, as those by whose unity the world shall believe. You are the church's hope. You are to fill the places of us your fathers, who will shortly leave you, and lie buried in the silent grave. O may our happy spirits behold your glory—and rejoice in seeing the world bowing to Jesus through your unity!

(TO BE CONTINUED.)

EDITOR.

ILLINOIS, TAZEWELL COUNTY, Jan. 8th, 1836.

BROTHER STONE,—

Being informed by the last number of the Christian Messenger, that my former communication to you was lost, and feeling a great desire to hear your remarks on its contents, I have concluded to write to you again on the same subject, viz. that of being born again, born of water and spirit, etc. Some four or five years ago I heard our Lord's conversation with Nicodemus publicly explained, as having reference to baptism exclusively. I rather implicitly, and without much investigation received the idea for awhile. The next thing however that caught my attention on the subject, was that it seemed to be growing into the cold, and uncharitable belief, that no person but the immersed, could receive the remission, the holy Spirit; that could see or enter into the kingdom of heaven. This was so foreign from my feelings and former views, that I commenced an examination of the doctrine of the second birth. The result was, that some objections have occurred to my mind, which I have not been able to reconcile with the idea that Christ had any reference to immersion in his conversation with Nicodemus. These objections I will now endeavor to lay before you.

Objection 1st. Our Lord was not treating on the subject of baptism, but of being born again. Not one word is used which can have any reference to immersion but the word water. The same word is

very often used, both in the old and new Testament as pointedly as it is in John 3 and 5, which certainly can have no reference to immersion. I will cite a few of them. 'Whosoever drinketh of the water that I shall give him shall never thirst.' Jesus says, 'If any man thirst let him come unto me and drink.' The prophet speaks of drawing water out of the wells of salvation.

Objection 2nd. To say that Christ had reference to immersion in the above named conversation, in my humble opinion cannot be proved by scripture; and has its foundation merely in inference.

Obj. 3d. It cannot be proved from the new Testament that Christ or his disciples ever taught the christian baptism until after the resurrection.

Obj. 4th. The doctrine of baptism and the second birth are nowhere associated together as being synonymous. Peter speaks of being born again not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. John says, 'beloved let us love one another; for love is of God; and every one that loveth is born of God.' Now brother Stone you and I profess to have loved God prior to our baptism; and if being born again, and born of God means baptism, we must have been mistaken, for we could not love God, or know God, until we were baptized.

Obj. 5th. Our Lord says, 'except a man be born again, he cannot see the kingdom of heaven.' He cannot perceive, behold or discover the kingdom of heaven, (for this must be the meaning of the word *see*.) Of course his baptism must have been done in blindness, and unbelief. Some tell us that the word *see* in St. John 8 and 3, means to possess or enjoy. Should this be the fact, then it follows that no person has possessed, or enjoyed the kingdom of heaven until they were baptized.

To avoid these difficulties, some make a distinction between being born again and born of water and spirit. But to me it appears evident that there are but two births spoken of, viz, a natural and spiritual. Christ in explaining the subject says, 'that which is born of the flesh, is flesh, and that which is born of the spirit, is spirit. Marvel not that I said unto thee ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof but canst not tell whence it cometh nor whither it goeth; so is every one that is born of the spirit.' No other birth is spoken of than the natural and spiritual. If to be born of water and spirit is baptism, no person has ever entered the kingdom of heaven but the immersed. I suppose the kingdom of heaven means the reign of Jesus in the gospel. Do, brother Stone, show me what are the means designed to be employed in the salvation of a soul out of the reign of Jesus in the gospel, or out of the kingdom of heaven. Is that soul who has believed in Jesus with all his heart, who is reconciled to God, and his government, who brings forth good fruit, who when he saw Jesus anhungered, fed him, when thirsty, gave him drink, when sick and in prison, visited

him; is such a person as this in the reign of Jesus in the gospel, or not, though honestly ignorant of his duty as it respects baptism?—Does Christ reign over the immersed believer in the gospel, and over the unimmersed believer, out of the gospel? Or is the above described person lost forever, merely because he could not see his duty as it respects immersion, and honestly thought he complied with the same? This doctrine has its parallel only in the dark shades of Calvinism.

Again, suppose the sinner believes with all his heart to righteousness, repents and turns away from all his sins, nothing lacking on his part but baptism, he sends for an administrator, but he comes too late; some fatal disease has hurried him out of the world. If the priest had have come a few moments sooner he would have been saved; but he is lost forever, not because he had no will to obey, but because it was out of his power. You may think this is going to an extreme. I know that it is far from your sentiment, but I think it is perfectly consistent with the doctrine of some, and I do not know but it agrees with the idea of baptism being the new birth. If immersion is the second birth, may we not understand our Lord in this way? That which is immersed of the flesh, is flesh, and that which is immersed of the spirit is spirit. Marvel not that I said unto you ye must be immersed again.

Perhaps it may be said that immersion is the only means by which the second birth is effected. I would ask whether it can be effected without baptism? If not, then it follows of course that we cannot come into spiritual life and existence, or into the kingdom of heaven without it. How then can we expect eternal life or salvation without it?

I will now offer some of my views on the subject of being born again. We must acknowledge that there are figurative expressions used both in the Old and New Testament. Amongst these I place the new birth. The spiritual birth is compared to the natural birth. Paul likewise speaks of a begetting through the gospel. This must take place prior to the new birth. It must be something similar to the good seed sown which has not as yet brought forth fruit. Now before the begotten, unborn soul there are two things, viz, a belief unto righteousness, and acts of obedience. Can we expect acts of obedience from an embryo, or one that is unborn? Or shall we not first expect that belief which is unto righteousness, which brings the soul into life and activity? Before, it could not act because it was not born; it had not moral power; because it had not that faith which is of the heart, or that belief which is unto righteousness. Now it is born by the word of God which liveth and abideth forever. To me it appears that to be born of water is to be born by the word, or by the gospel with its blessings. Jesus says, the water I shall give him shall be in him a well of water springing up to eternal life. John speaks of the water of life. Let him that is athirst come, and whc

soever will let him take of the water of life freely. Isa. 44, 3. I will pour water on him that is thirsty, etc. There must be some distinction between being born of water and spirit, or else the Savior must have used tautology in his conversation with Nicodemus. Jesus says, the words that I speak unto you are spirit and life. Yet it is evident that Paul holds forth the idea of receiving the spirit by the hearing of faith. There must be some distinction between the promise and the thing promised. I know of but one great change, in passing from darkness into the kingdom of God's dear Son, which to me appears to be represented by the following scriptures. If any man be in Christ he is a new creature; old things are passed away; behold all things are become new. We know we have passed from death unto life because we love the brethren. And you hath he quickened who were dead in trespasses and sins. Being born again, etc. Now do these scriptures all allude to the same thing? And is that baptism? If so, the great evidence of passing from death unto life, would be baptism; but John says it is love to the brethren. There are some passages of scripture which induce me to believe that being born again or born of God, and the faith of the heart, allude to the same thing. Peter speaks of being born again by the word of God. We know that the second birth cannot be effected without faith in God's word. John says whatsoever is born of God overcometh the world, and this is the victory that overcometh the world, even our faith. Here we learn that it is our faith that overcometh the world. Again, who is he that overcometh the world but he that believeth that Jesus is the son of God? John says, he that hath the Son, hath life. Can we have the Son or life without a birth? Or can we expect eternal life without being born again? By the word *born*, do we not understand the act of coming into life? If so, where is the scripture proof that immersion produces life? Does not faith in the word of God produce life? He that believeth on the Son hath life everlasting. Even so must the son of man be lifted up, that whosoever believeth on him, might not perish, but have eternal life. He that heareth my word, and believeth on him that sent me, hath everlasting life and shall not come into condemnation, but is passed from death unto life. The hour is coming and now is when the dead shall hear the voice of the Son of God, and they that hear shall live. To whom shall we go but unto thee, thou hast the words of eternal life. To multiply more proof would be useless; but be it always remembered that the scripture faith is that of the heart; unto righteousness, or obedience. Is the faith of the heart, in a penitent believer, prior to immersion, a dead faith? Are we to understand James 2, 18 as alluding to a penitent believer about to enter the kingdom? Or had he not a particular reference to those who were already professors, who were not careful to maintain good works? He says *works*, in the plural number, of course more than one thing spoken of.—

This text is much used by some to prove that even that faith, on which our salvation depends, is a dead faith until we are baptized. If this be the fact then we baptize the applicant on a dead faith, etc. Do, brother Stone, if you please answer these difficulties. To the wise they may appear to be light, but to me they are irreconcilable to the idea that baptism and the second birth are synonymous. I am well apprised of my want of qualifications to appear as a writer in the Christian Messenger. I am only an applicant for information.—I wrote to you on the same subject before you left Kentucky, but I have not as yet received an answer. Yours in high esteem and brotherly love.

RICHARD B. M'CORKLE.

REPLY TO R. B. M'CORKLE.

DEAR BRO. We have been compelled to write so much on baptism to satisfy inquirers, that we began to conclude it proper to leave the subject before the public, and go on to perfection. Your objections are not novel, and have been repeatedly answered in the Messenger and the Harbinger. They are presented in a new dress, and doubtless they have weight in your mind, and in the minds of others to incline you to reject a doctrine esteemed a doctrine of Christ.—From your known honesty and candor, and from the high esteem in which you are held by me, I will attend to your objections against our views of John 3. 5. You think that Christ had no reference to baptism (immersion) in his conversation with Nicodemus, and state your reasons numerically, as follows.

Obj. 1st. Our Lord was not treating on the subject of Baptism; but of being born again, There is not one word used which can have any reference to immersion, but the word *water*, etc.

Ans. Your assertion to the contrary cannot nullify the universal testimony of the Fathers of the first centuries, nor of all the sects now extant, who believe in water baptism—they all refer this text to water baptism. Granted they all may have erred; but the inspired writers are true. Let us hear them explain the phrase, *born of water*. Eph. 5, 26. 'That he may sanctify and cleanse it (the church) with the washing (to *loutro*, or bath) of water by the word.' Tit. 3, 5. 'Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing (dia *loutrou*, bath) of regeneration, and renewing of the Holy Ghost.' You will admit that *regeneration* and *born again*, mean the same thing. You will admit that the word *loutron* properly means a *bath*. In Titus Paul calls it a bath of regeneration, in Ephesians he calls it a bath of water. Doubtless he meant the same thing; it is therefore undeniable, that the bath by which they were cleansed and regenerated or born again

was a bath of water. To be born of water then means to be baptized or immersed in water, and to come out of it. The texts you have advanced, as, 'whosoever shall drink of the water that I shall give him shall never thirst' are not to the point, and it is granted, they have no reference to immersion. But can this be said of those just considered? Indeed the analogy of being born of water, born from the dead or from the grave, and born of a woman, is so striking that it seems to fix the meaning of John, 3, 5.

Obj. 2nd. To say that Christ had reference to immersion in the above named conversation, cannot be proved by scripture, and has its foundation merely in inference.

Ans. My brother is too positive, and my references above prove it. To them you are referred for the answer to your 2nd objection.

Obj. 3. It cannot be proved from the New Testament, that Christ or his disciples ever taught the christian Baptism until after his resurrection

Ans. Here is another broad assertion in opposition to the proof already adduced in my answer above. To this again you are referred.

Obj. 4. The doctrine of baptism and the second birth are nowhere associated together as being synonymous, etc.

Ans. I know of none who hold this doctrine. For the second birth includes both, *born of water*, and *born of the spirit*. It has been proved that the bath of water, and the bath of regeneration, are synonymous, and that by this phraseology, baptism is signified. In this baptism and regeneration are associated together. By the bath of regeneration we are not to understand the renewing of the Holy Ghost; for the Apostle makes a plain distinction.—'He hath saved us by the bath of regeneration, and, by the renewing of the Holy Ghost.'—This distinction is commonly observed in the scriptures.—'Be baptized and ye shall receive the gift of the Holy Ghost.'—'Born of water and spirit,' etc. I have no doubt that the reason why baptism is called the bath of regeneration, is because by it the believer was sanctified, or set apart as holy to the Lord, and brought into the kingdom, or new dispensation. This new dispensation is expressly called *the regeneration*. Matt. 19, 28.

You add, 'Peter speaks of being born again, not of corruptible seed but of incorruptible, by the word of God.' Does my brother think that any are born by the word of God, till that word be believed and obeyed? Is not baptism enjoined by the word as well as faith, repentance and prayer? Surely. You add, 'every one that loveth is born of God.' This is true; and it is also true, 'that this is the love of God that we keep his commandments.'

You advert to our former experience of the love of God prior to our baptism. In this we do not differ. But if God blest us, when we were honestly ignorant of our duty, let us not plead this as a rea-

son why he will bless others, where these days of ignorance are past. Let all repent.

Obj. 5. Except a man be born again he cannot see the kingdom of heaven.—You take the word *see* in its common acceptation, and then draw your inference—that if born again signifies immersion, none but the immersed can see the kingdom of God.

Ans. You add that some take the word to signify to enjoy—I add, to taste, or relish. This meaning often is affixed to the word in the scriptures, though disapproved by you, with regard to baptism; for you infer that if baptism be intended, none but the immersed can enjoy or relish the kingdom of heaven. You, my dear brother, do not see that your arguments are equally against every text which speaks of baptism; they go to nullify the ordinance entirely. Try a few, Arise and be baptized and wash away your sins. But you would say this cannot mean water baptism, for then all the unimmersed or unbaptized are yet in their sins.—Again: The like figure wherunto baptism doth now save us.—This you would say cannot mean water baptism, or immersion; for this would exclude all the unimmersed from salvation. And so you might reason away the doctrine *in toto*.

Having stated your objections you proceed to give your own views of the conversation, in these words, ‘To me it appears there are but two births spoken of, viz, a natural and spiritual. You add, If to be born of water and spirit is baptism, no person has ever entered the kingdom of heaven but the immersed.’ None contend that born of the spirit means baptism—But do my brother, take heed lest you explain away, or nullify baptism by your charity. As I said before, your arguments apply with equal force against every text, where baptism is named. You plead for ignorance,—I plead for truth, for God’s plan of saving a sinner out of the kingdom, which plan is that he believe, repent and be baptized. ‘He that believeth and is baptized, shall be saved.’ While we thus plead for, and enforce God’s plan, we are disposed to indulge as much charity for the honest worshipper, though ignorant of some articles of his will, as any one else. They are in the hand of a merciful and righteous God, who will do right. The obedient spirit would do whatever his Lord required if he knew his master’s will. This is, we hope, accepted for the deed.

What you have said of immersed of the flesh, and immersed of spirit etc. I feel no disposition to answer. I hardly thought my grave brother would have fled to such extremes. It looks like a taunting jeer. I might have read the verse with his acknowledged sense of it in a very ludicrous manner too—He says the natural and spiritual birth is intended. Then it follows, except a man be born of water, that is, born naturally. This was the very error of Nicodemus—a man 30 years of age born naturally! I forbear.

My dear bro: your views expressed in the latter part of your communication on regeneration are so speculative and cloudy, that I know

not what to say. I am confident, that had you not been afraid lest you might say something that might be construed to favor baptism, you would have written more intelligibly. Once more I write, that if any hold baptism to be regeneration, in the common use of the word as meaning the renewing of the Holy Ghost, a renewed creature etc. I DO NOT: nor do I know the man on earth that does. I only view it as a part of the great plan, through obedience to which plan, God has promised salvation, and the Holy Spirit.

I know not what effect my reply may have in removing your difficulties. If this fail I despair of future efforts. Do my brother apply to another on this subject, who may more effectually answer your objections. Grace, mercy and peace be with you.

EDITOR.

HERESY HUNTING.

I am so well pleased with one passage of the address of Doc. Skinner of Andover Theological Seminary, that I cannot refrain from republishing it. "Coming from a man in the station which he occupies, it must have created some surprise." I transfer it from the Millennial Harbinger.

EDITOR.

"And yet, Mr. President, it is the impression of some persons, that there are too many ministers. All professions, it has been said, are overstocked. In almost every place, there are more lawyers than are wanted; and at some places at least, there are also more clergymen than are wanted. There is cause, Sir, for this impression. The demand for ministers of the Gospel is indeed coming up into our ears from every part of the land, and almost of the world; but still we should not wonder that some men should think that there are more ministers than are wanted. It is true, mournfully true, that of certain sorts of men nominally in the ministry, there are more, many more, than are wanted. I can enumerate at once several classes of ministers, of which it were well for the church and the world, if there was not a man of them in existence; ambitious, pre-eminence-loving ministers; parish, or rather salary seeking ministers; indolent ministers; and to mention no more, heresy-hunting ministers, who sow discord in the church by magnifying the points of honest difference, and making nothing of the great points of agreement, among the faithful servants and friends of Christ—were it not, Sir, cause for thanksgiving to God, if small as the number of the ministry is, compared to what is demanded by the wants of a perishing world, it were yet quite as much smaller, as it would be made, by the subtraction of every name contained in each of these classes?

[Dr. Skinner would have been much nearer the truth, if he had

mentioned heresy-preaching ministers, as a class of men, which the church could well spare, and from which, it would be a blessing, if she was delivered.—*Ed. Pres.*]

NUMBER II.

CHRISTIAN UNION.

[Continued from page 20.]

Having in the last number given reasons, convincing reasons I hope, why all christians should be united in one body, I now proceed to the second Query, which is involved in more difficulty, as follows:

2ndly. *How shall all christians be united?*

In answer to this question, I shall show on what plans they cannot unite, and then shew the divine plan on which they can unite.

1. They cannot unite on any creed invented, or that can be invented by man. This appears so evident that it seems not to need the support of argument. Facts are stubborn things, and, from the beginning, prove the position. The Methodist in the full belief of his creed, cannot honestly receive that of the Presbyterian or Baptist, nor can the Presbyterian, or Baptist receive that of the Methodist without hypocrisy. This is true with regard to every sect. While they therefore adhere to their creeds, and support them, it is impossible to unite in one body. While on this subject I take the liberty to introduce to the reader Mr. Baxter, of blessed memory, extracted from the West. Messenger.

“By the occasion of heretics, quarrels and errors, the serpent steps in, and will needs be a spirit of zeal in the church; and he will so overdo against heretics, that he persuades them that they must enlarge their creed and add this clause against one, and that against another, and all was put for the perfecting and preserving the christian faith. And so he brings it to be a matter of so much wit to be a Christian, (as Erasmus complains,) that ordinary heads were not able to reach it. He had got them, with a religious cruelty to their own and others' souls, to lay all their salvation and the peace of the church, upon some unsearchable mystery about the Trinity, which God either never revealed, or never clearly revealed, or never laid so great a stress upon; yet he persuades them that there was scripture proof enough for these; only the scriptures spoke it but in premises or in darker terms, and they must put together into their creeds the consequences, and put it into plainer expressions, which heretics might not so easily corrupt, pervert or invade. Was not this reverend zeal? And was not the devil seemingly now a Christian of the most judicious and forward sort.

But what got he at this one game? 1. He necessitated implicit

faith even in fundamentals, when he had got points among fundamentals, beyond the public reach. 2. He necessitated some living judge for the determining of fundamentals, that is, what is it in sense that the people must take for fundamentals. 3. He got a standing verdict against the perfection and sufficiency of the scripture [and consequently against Christ, his Spirit, his Apostles, and the Christian Faith,] that it will not so much as afford us a creed or system of fundamentals, or points absolutely necessary to salvation and brotherly communion, in fit or tolerable phrases, but we must mend the language at least. 4. He opened a gap for human additions, at which he might afterwards bring in more at his leisure. 5. He framed an engine for an infallible division, and to tear in pieces the church, casting out all as heretics, who would not subscribe to his additions, and necessitating separation by all dissenters, to the world's end, till the devil's engine be overthrown. 6. And hereby he lays a ground upon the divisions of Christians, to bring men into doubt about all religion, as not knowing which is the right. 7. And he lays the ground of certain heart-burnings and mutual hatred, contentions, revilings, and enmity. Is not here enough, at one cast? Doth there need any more to the establishing of Romish and hellish darkness? Did not this one act found the seat of Rome? Did not the devil get more in his cloak in one day, than he could get by his sword in three hundred years? Yea, and where modesty restrains men from putting all such inventions and explications into their creeds, the devil persuaded men, that they being the judgments of godly-divines (no doubt to be revered, valued, and heard,) it is almost as if they were in the creed, and therefore, whoever dissenteth, must be noted with a black coal, and must disgrace him and avoid communion with him, as an heretic. Had it not been for this one plot, the Christian faith had been kept pure; religion had been one, the church had been one, and the hearts of Christians had been more one than they are. Had not the devil turned orthodox, he had not made so many true Christian heretics as Epiphanius and Austin have enrolled in the black list. Had not the enemy of the truth and of peace got into the chair, and made so pathetic an oration as to enflame the minds of the lovers of truth to be overzealous for it, and do to much, we might have had truth and peace to this day. Yea, still if he see any man of peace and moderation stand up to reduce men to ancient simplicity he presently seems the most zealous for Christ, and tells the unexperienced leaders of the flocks, that it is in favor of some heresy that such a man speaks; he is plotting a carnal syncretism, and attempting the reconcilment of Christ and Belial; he is tainted with popery, or Socinianism, or Arminianism, or Calvinism, or whatsoever may make him odious with those he speaks to. O, what the devil hath got by overdoing!"

2. Christians cannot unite on the one divine creed, the Bible itself while *opinions* of that book are made tests of christian fellowship.—Now it is evident that those opinions are as diverse and as variant as the faces of those who possess them. Of private opinions every man has a right; to deprive him of this is to deprive him of thinking, and to make him a slave. But no uninspired man has a right to impose his opinions on another, and compel him to receive them on pain of excommunication.

3. Nor can professed christians unite in one body without they possess the same one spirit—the spirit of Christ. We may abandon all human creeds, and formularies as bonds of union—we may relinquish the idea of making opinions of truth the test of fellowship,—we may take the Bible alone, and bible facts, without note or comment, as the only standard of faith and practice, and of christian union; yet without the spirit union can never be effected, nor continued. The attempt to unite righteousness and unrighteousness, piety and impiety, the spirit of Christ and the spirit of the world, is as vain as the attempt to unite fire and water, or light and darkness.—Such union is impossible, unnatural, and not to be desired. Vain attempts to promote such union have been the ruin of the church, and must be abandoned. Can the body be said to possess one spirit, one mind, and one soul, when composed of such discordant members as are too commonly seen in the different churches?

4. They cannot unite with the different names, by which the different parties are distinguished. Party names have always produced bad effects, and have exerted a mighty influence against christian union. As soon as a man is called a Methodist, the Presbyterian looks at him with a jealous eye, and attaches to him all the errors of that sect, which as a dark cloud roll before the view of his mind, and stand in the way of union. So with regard to all sectarian names. Indeed such is the power of sectarian names, that they have divided those whose faith and practice were the same! It is a common remark that party names are nothing. The persons who make such remarks must be ignorant indeed of human nature, as portrayed in ancient and modern history, in the political as well as religious circles of the world. A party name is a strong bond of union in all the sects, by which a person wearing it is judged a friend or foe, approved or disapproved, loved or despised, received or rejected, by those who wear a different name. All these party bonds must be broken, and forgotten, or christian union will never be known on earth; and party union will still stand as a mountain in the way of the world's salvation.

(TO BE CONTINUED.)

EXTRACT.

My old Brother Stone, there are yet a few names in this section that fear God and work righteousness. After all that you, and the other Editors have said about the Roman Catholics taking the valley of the Mississippi, there is a more potent enemy than the Pope that stalks abroad in the Great Valley almost unrestrained; I mean the love of money. It was once thought, in primitive times and in scripture language, to be the *Root of all evil*, but in modern times, by the mass of professors, it appears almost to be the one thing needful. The road to wealth and preferment is so plain, and the range for speculation so wide, it appears destined to swallow up Christianity. Money is so plenty, that it is flying almost like leaves in Autumn. Tell Brother Reynolds to cry aloud, and spare not. Now may our Heavenly Father keep and preserve us from the overflowing flood, to his everlasting kingdom.

SAM'L ROGERS.

Jan. 1, 1836.

RELIGIOUS INTELLIGENCE.

Brother Hughs Bowles of Macon co. Ill. writes, Jan. 30. 'Our society is still increasing. I baptized 7 at our October meeting, and 2 at the meeting before. Last Sunday I preached to a very large, attentive and weeping coagregation. I addressed them on the word of reconciliation. After preaching 3 were immersed. I never saw a more general excitement among the people to hear the truth: May the Lord prosper his cause.' H. B.

Brother Samuel M'Cormick of Mt. Sterling, Ky. writes. The cause of Christ is not prospering here, as it was a few years ago.— The reason for this is that the things of this world have gotten the uppermost seat in the hearts of the professed christians. The spirit of prayer is measurably lost. Yet there are some additions. Last Lord's day I baptized three.'

Brother N. R. Ellis near Indianapolis writes Feb. 7. 'We are getting on very well here in religious affairs. Our church, which numbered only 7 or 8 between 2 and 3 years ago when I came to this place, has now about forty well disciplined members. I have baptized 8 persons since I last wrote you.'

Brother Thos: J. Scott of Indiana, near Crawfordsville, Feb. 7, 1836. 'We have a fine church here, well organized, and in gospel

order. Twelve or 15 have been added since September last. Bro: Scott asks, 'When and where the king (Immanuel) was crowned?'—He thinks that Christ has not yet been crowned, and will not be before his second advent to the world.

Of this we may hereafter say something.

RECEIPTS SINCE LAST NUMBER.

KENTUCKY; HENDERSON. Geo. Robinson 9 by J. S. Smith. **TRENTON.** J. Woodward 8, 9 2,50. G. Waddle 9, 1,25; he paid agent for 8. H. Durett, half of 8, 9, 1,75. **MT. STERLING,** Samuel M'Cormick 10,00 **KEENE.** Mary Hughs paid agent Riggs at Paris 9 1,25.

OHIO. **MT. HEALTHY,** R. Compton 9, 10. A. Lane sen. 9, 10. Elijah Needles 10. **PIQUA.** Abel Brandon, Eliza Byram, Js. Brown, for 10.—**TROY,** Josh. Peck, A. M'Cullough, J. Coe, Ben. Wharton, for 10. **NEW CARLISLE,** E. Korey 10. **YELLOW SPRING.** M. Baker 9, 10.

ILLINOIS. **JACKSONVILLE,** Js. B. Riggs, J. Campbell, D. Denishn, Eph, Smith 10. Mrs. Sarah Tilton 10, Wm. B. Warren, 10, Theodore S. Barton, 9, 10. **HOLLANDS GROVE,** Dan'l Travis, 10, Mrs. Demming, 10, N. Owen 10, C. Sparks, 10, he paid 9 to J. T. Johnson. Sol. Tucker 9, Bro: Davenport for R. B. M'Corkle. Wm. Reeder and John Dawdy for 9. **RUSHVILLE,** Geo. Kirkham 9. **MONMOUTH,** C. Dewesse 9.

TENNESSEE. **GALLATIN,** Jona Wilson, Sam'l Wilson, Ad. Wilson, Wm. Bell, John Gourley, for 10.

MISSOURI, **PARIS,** J. Wilcoxon 1,25, for Joel Noel 1,00, J. T. Bailey 1,25 Ed. Tidence 1,25 for 9.

GEORGIA. Eld. Shehane for Tho. Dester, R. B. M'Cord, Js. M'Gaughey A. W. Wright, Wm. M'Ever for 10.

MISSISSIPPI. Josi. Williams for 10, and 1,00 for Gos. Advocate, and 1,00 for Evangelist for 1835.

NEW JERSEY—Eld. Wm. Lane, for 6, 7, 8, 9, 10.

INDIANA—BLOOMINGTON. G. W. Hardin 5,00 in full for his agency.—**PENDLETON.** Rich'd Kinnamon 9. **OWENSVILLE,** Jo. Rosboro 10. **GREENCASTLE,** G. R. Young paid some agent 7, 8, 9, and to me 10. Geo. Pearcy 10, Jos. Wells 10, Elij. Wright 10, Lem. Wright 10, Wm. Brothers 10. **MIDDLETOWN,** Eld. Sam. Rogers paid J. T. Johuson for Rich'd Kinnamon 8, John Crum 8, Chs. Cummings 8, Wm. Stewart 8 and half of 9, John Crum 9 and 1,25 with J. Rogers. **STILESVILLE,** Eld. Wm Rawlins 5,00 in full for 9. **INDIANAPOLIS,** N. Ellis, G. M'llvaine, Senour, Wm. Hobson Sqr Dawson for 9.

CHRISTIAN MESSENGER.

BY B. W. STONE:

AN ELDER IN THE CHURCH OF CHRIST.

"PROVE ALL THINGS, HOLD FAST THAT WHICH IS GOOD."—PAUL

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NUMBER II.

CHRISTIAN UNION.

[Continued from page 30.]

Having shown some of the obstacles in the way of Christian union, and having seen the insufficiency of certain plans of union, I now proceed to shew 'How christians can be united.'

1. As man-made creeds have always divided christians and stood in the way of union—these must all be abandoned, and the Bible alone received as the only foundation and rule of faith and practice. On no other platform can all christians meet. Here the church rested in her best days. Here she would have rested, and remained in sweet union, had not human creeds been introduced and established as authoritative. From this period we may date the apostacy of the church. From this period christians were divided, and many inspired with the fury of hell, persecuted each other to death, fighting under their great leader the devil, 'transformed into an angel of light. From this period the reign of darkness and ignorance commenced, called the age of darkness; for as the attention of the people was drawn to the creeds of the councils, it was of course drawn away from the Bible. They *might* believe the Bible; but *must* believe the creed. They might believe the Bible, but if their belief differed from the creed, anathemas, and death were their doom. Happy for the people, in a worldly point of view, that they were soon after prohibited entirely from reading the Bible! There was then no more danger of losing their lives; for they now believed the creed alone, because this alone they knew, or could know.—All protestants with one voice condemn this conduct of our fathers, and highly extol the Reformers of the sixteenth century, for restor-

ing to the people the Bible, and the divine right of reading and judging for themselves. But does not every protestant see that the creed making business is but the recommencement of the same tragic drama? Shall they plead for that which divides christians, promotes strife, engenders hatred, impels to persecution, war, blood and death, and set up their own devices in the place of the Bible to judge and condemn a fellow christian? Is not this like setting up the man of sin in God's judgment seat? Will any christian plead for the life of his creed, when he must know that others cannot unite on it without hypocrisy? No! no. Let it die the death. Will any plead for the retention of his creed, because it has never promoted war, bloodshed and death? We may thank our God and our happy government for this. The lion is chained, but it lives, and secretly raves, and thirsts for blood. The Bible, the BIBLE ALONE is the only religion in which christians can all unite. Not on the opinions formed by man of the truth and facts stated in the Bible, but upon the facts themselves.

2. As there cannot be a union of righteousness and unrighteousness, of the spirit of Christ and the spirit of the world, therefore christians must all have the spirit of Christ, and be holy as God is holy in order to be united according to the will of God. Any other union than this is no better than a rope of sand, useless and easily broken.

It may be asked, 'How are all to get the one spirit of Christ?' I know of no better way than to believe on Jesus through the word of the apostles; or to believe on him as the scripture hath said—through such faith united with obedience, the Holy Spirit is given, and all become one as the Father and Son are one. When men shall believe on Jesus through the word of the apostles, and not through the word of erring man; when they shall believe on him as the scripture hath said, and not as fallen men have said, then they believe he is the son of the living God, and Savior of sinners, that he died for our sins according to the scriptures, that he was buried and rose again from the dead the third day according to the scriptures. Then they believe his whole teaching to be divine; and humbly submitting to it receive the uniting spirit of God. This must be done in order to christian union.

3. To be united we must receive the one name given by divine appointment, which is the name Christian. Let all others be cast away and forgotten.

EDITOR.

(TO BE CONTINUED.)

February 27, 1836.

DEAR BROTHER STONE—

I avail myself of the opportunity which a little leisure time affords, of calling the attention of yourself and your readers to the

consideration of the propriety of christiáns communicating to the necessities of each other.

That professing christiáns do not now enjoy the full amount of happiness, which all agree is attainable, is but too evident; for it is only as we make proficiency in the knowledge of the christian religion, and in the practice of its precepts, that we can enjoy the blessings which it proposes. To be deficient in either, is to sustain the greatest loss of what we otherwise might enjoy. The conclusion then is unavoidable, that our want of happiness is precisely proportional to our want of conformity to the will of God in all things. The consequence of the first christians carrying out and exhibiting in their lives all the holy principles of their religion, was happiness, joy and peace in all vicissitudes. To imitate them, is, like them to be happy. We will now take a view of their manner of life, which will furnish us with the best model.

No sooner were the glad tidings of salvation announced, with the Holy Spirit sent down from heaven, than those who heard believed, and became obedient to the faith, 'sold their possessions and goods, and parted them to all men, as every man had need.' 'Having all things common.' So powerful was the transition in their condition and feelings, that those objects which they once eagerly pursued, were now abandoned. The voice of fame, and glitter of wealth, could delight them no more. An object superlatively glorious now attracts their eyes. With rapture and inexpressible joy they behold 'life and immortality brought to light through the gospel.' Captivated by its overpowering charms, they at once took an everlasting adieu of the unsubstantial pleasures of this vain and wicked world, and giving themselves to the Lord and to one another, commenced, by a proper use of their substance, contributing to the necessities, and consequently to the happiness of each other. After this, they continued to 'deny themselves of ungodliness and worldly lusts,' to be kind, affectionate and hospitable to each other. Consequently, they were *always* joyful in the Lord.

Whether it was intended by our heavenly Father that all christians in all circumstances, should in every particular, 'implicitly follow this example, I do not pretend to say. Or whether the gospel will sanction the holding of private property or not, is not now my purpose. But that one in our Lord's kingdom should enjoy this world's goods, while another lacks, is most repugnant to the example before us, as well as to all the teaching of the apostles. Give heed to John: 'Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren. But whoso hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him.' Again, we are told, 'pure and undefiled religion before God, and the Father is this, to visit (or take care of) the fatherless and widows in their affliction, and keep

himself unspotted from the world.' No release from the obligation to do good to all men, but *especially* to those of the household of faith. Every man is not 'to look upon his own things only, but also upon the things of others.' The first christians observing these principles and, like their great leader, always doing good—loved each other with a pure heart fervently; evincing to all the world that they were the disciples of Christ.

But how essentially different is the present state of things from that which obtained among ancient christians. Then all were humble, esteeming others better than themselves, and laboring to increase and promote the happiness of all the brotherhood. Now, some, disregarding those heaven born principles, have taken their stand with the rich, the proud, the gay, and the great of the earth, arrayed in gorgeous apparel, and still adding treasure to treasure on earth. Others, withered by adversity's frowns, and clad in the habiliments of haggard wretchedness, pine and groan beneath misfortune's heavy hand, without a friend to tender relief. While others, bearing the christian name, fill all stations between these extremes. Then, when the servants of the Lord were called to die, delivered from any concern about the temporal wants of surviving friends, they could go in peace, having no lack of confidence that their brethren would provide for them. But now to a christian, how painful is the thought! that by death he may be taken from his infant family before he can provide for their education and support. Can he die in confidence that his brethren in the Lord will provide for, educate, and 'bring up his children in the nurture and admonition of the Lord?'

Is it not lawful and expedient, and are we not imperiously called upon by the teaching and example of the apostles, so to associate ourselves together that we can relieve each other's wants, and inspire the dying christian with confidence that his surviving family shall be provided for?

I am now in Jacksonville, and am happy to have the concurrence of the brethren whose names are subjoined to my own in the sediments of this communication.

A. REYNOLDS.
JNO. T. JONES.
D. P. HENDERSON.

POINT EXPECTATION, Illinois, Feb. 27, 1836.
B. W. STONE, Ed. Christian Messenger.

BELOVED BROTHER,—Some time has passed away since I had the opportunity of addressing you. Nothing of an unusual character has transpired. The winter is nearly gone, and we now look for

ward to Spring. With us, all things naturally and spiritually, have to a great degree been frozen. Oh when will the Spring time come with its blooms and rich perfumes, to the christians! When will the holy precepts and examples of God, influence his professed followers, to abandon 'every appearance of evil' and 'cleave to that which is good.' When will the church look 'forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?'—I answer not until the voice of the Son of God is obeyed.

His voice to his children is, 'ask and it shall be given;' and, 'whatsoever we ask, we receive of him, because we keep his commandments and do those things that are pleasing in his sight.' Again, 'and this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us: And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.' My object in bringing to view these precious promises of God, is that I may engage some faint hearted soldier of the cross, to add to his faith 'virtue (or courage),' etc., to engage perhaps for the first time, in calling upon the name of God in their families or in the congregation of the saints. It is unfortunately too true, brother Stone, in my circle of acquaintance, that family prayer is almost totally neglected. On some occasions, when a Preacher spends a night with our brethren, the family Bible is brought from its shelf, and the dust of weeks, perhaps months is brushed off, and the Preacher requested to unite in worship. And indeed on such occasions, it is but too common that the female is busily engaged, after removing the cloth from the table, in putting all the children (unless grown) to bed; so as to prepare for family worship. A thought has often occurred to me while witnessing such scenes, that parents little thought of training their children for the skies. Important truth! that parents are left the guardians of their children; and have the solemn, yet pleasing task of 'bringing them up in the nurture and admonition of the Lord!' How is it possible for christians to grow in grace and in the knowledge of our Lord and saviour Jesus Christ, without raising an altar at home? Was it necessary for the dear Saviour of sinners to pray? View him kneeling before God in the garden of Gethsemane. There pouring out his sorrows. There see the winged messenger of heaven descending and strengthening him. Ah how much more necessary that his followers should ever pray; should ever follow his holy example! CHRISTIAN, wherever you are, engrossed in business, the cares of this world, so as to prevent you from retiring to the closet—the lonely grove, and in your families night and morning, then and there calling on the name of God, I appeal to your own heart, and ask you if you do not feel fearful to meet the Lord Jesus, when he shall descend from heaven? Yes it cannot be otherwise; you are barren and poor in divine things. Little indeed, if any, of the good spirit of God do you enjoy, or ever will, while any cause hinders you from the enjoyment of holding

converse with your maker. Our bodies could not long survive, did we not eat and drink; neither will our souls, unless fed on the bread of heaven; to obtain which, we must ask. I do not think I have exaggerated on this subject. I know I have written plainly; which is the duty and privilege of every christian. My soul has been sickened with reform, reform resounded from one end of our land to the other, when indeed it has been with many only in theory. Come let us all reform in practice, and if we have neglected any command of high heaven—neglected to enjoy any privilege of the kingdom, let us remember that is the will of our heavenly Father, that we should obey the voice of the Son of God and live.

Finally my dearly beloved brethren, suffer this word of exhortation; and let none reply, that they cannot pray before their families, or with their fellow servants, or before their former comrades; Oh no! But buckle on the armor of God, the panoply of heaven—resolve sooner to die than disobey one known command, or prove a coward. Engage in this glorious privilege remembering that after you do all you can, you are but unprofitable. That it is the mercy of God that you are thus privileged. Remember, short prayers are those given for a model, in the word of God—are those which the Lord delights to hear and answer. Remember the Publican who smote on his breast and said 'God be merciful to me a sinner.'

P.

PRINCIPLES, NOT MEN.

1 Peter, 2, 6. *'But ye are a royal priesthood.'*

From this passage some have honestly argued, and concluded, that under the christian economy, all the members of the church of Christ are equally kings and priests, and therefore have equal right to exercise these offices; as kings to rule and govern, and as priests to administer the word and ordinances, or to preach and baptize; that as the power of kings and priests are in them, or belong to them, they, and they only have power to ordain bishops, elders, evangelists and deacons; and that when these are thus ordained by the church, they have then full authority to exercise these offices.

This passage in Peter is evidently a quotation from Exodus 19, 6. 'And ye shall be unto me a kingdom of priests.' From a wrong construction of this passage in the law, Korah, Dathan and Abiram with their company, drew a similar conclusion. They said to Moses the prince and to Aaron the priest, 'ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them; Wherefore then lift ye up yourselves above the congregation of the Lord?' Moses replied to them, after having stated to them the high privileges to which the Lord had exalted them, and said, 'And do ye seek the priesthood also? For which cause thou

and all thy company are gathered together.' The whole account with their awful destruction is recorded in Num. 16. Though Israel was called a kingdom of priests, yet none but such as were ordained by the order of God, dare exercise that office; no, not the Levites themselves. So under the new institution, though the Christians are called a royal priesthood, none dare exercise the offices of kings and priests, in the common acceptation of the terms, unless ordained according to the order of heaven. All are kings and priests unto God, but not to his church, that is, all have the privilege as priests to offer to God the calves of their lips, thanksgiving and praise, and their bodies as a living sacrifice, holy and acceptable to God, which is their reasonable service. They are kings to God because they are anointed to rule the empire of self, and what pertains to them according to the laws of their supreme King, the King of kings and Lord of lords.

It is evident all are not kings and priests in the acceptation contended for by some; because by divine authority the women, who compose a part of the church, are forbidden to usurp *authority* over the man, or to teach, but to be in silence. 1 Tim. 2, 11, 12.

If all were priests, then all had an equal right to teach, and to exercise every office of a priest. If this were fact why did Paul charge Timothy to commit the word to faithful men, who should be able to teach others also? 2 Tim. 2, 2. They, according to the plan I oppose, had this right before Timothy committed it to them. On this text I farther remark, if the church, independent of elders, or teachers previously ordained according to the gospel order, had the right to commit the word to such as they judged fit to teach, why was this right taken from them, and given to Timothy? Why did not Paul in apostolic authority, command the church to commit the word to faithful men that they might teach others? If it was their right to ordain, why not command them, and not Timothy, to lay hands on no man suddenly?

If all were priests, and had an equal right to exercise that office, why is it that we never read in the New Testament of any persons being ordained, or baptized by the church. or any unordained member of it, but universally by the apostles and those ordained by them or by the Eldership? It has been argued that Cornelius and his house were baptized not by Peter, but by one or more of the six men that accompanied him. Let us examine the passage. Cornelius and his house were all filled with the spirit, and were speaking with tongues. Peter, convinced that God had received them, commanded them to be baptized in the name of the Lord. Now, to whom did he give the command *to be baptized*? Surely to Cornelius and his house, for the pronoun *them* refers to him and his house only. The command could with no propriety be given to his six companions; for doubtless they had been already baptized. Not a hint given that the six men with him were commanded to baptize these Gentiles—

but Peter simply commanded them, now filled with the Spirit to be baptized. No doubt that Peter remembered his Lord's commission, Go teach all nations, baptizing them; and therefore he obeyed it by doing it himself. So he commanded the Jews on the day of Pentecost. Acts 2, 38.

When Jesus ascended up on high, he received, and gave gifts unto men. These gifts are specified; as the gift of apostles, of prophets, of evangelists, of pastors, and of teachers. These gifts were for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Eph. 4, 11, 12. Now are these gifts given to every member of the whole body? If not to the whole, then all are not kings and priests in the sense contended for by some. This body of Christ the same apostle describes 1 Cor. 12. He says, 'God hath set forth the members, every one of them in the body, as it hath pleased him—these members are, First, apostles; secondarily, prophets; thirdly, teachers; after that, miracles; then gifts of healing, helps, governments, diversities of tongues.' Then he asks, 'Are all apostles? Are all prophets? Are all teachers?' No: therefore all are not kings and priests. If all were the teachers, where are the taught? If all were governments, or governors, where are the governed? To say the whole body were teachers, would be as improper as to say the whole natural body was an eye, a foot, or hand.

But it is said that the whole Church, each member of it independent of the ministry, has all power and authority in herself to be kings and priests; and that she has the authority to commit this power and authority, to any member whom she may choose, and ordain to these offices; and that none can fill these offices till thus chosen and ordained by the church.

I now inquire, if each member in the church possessed these offices, and the right to exercise them, before the church chose and ordained him, where can be the propriety of the church in ordaining him to these offices? Where, in the New Testament, is it recorded that the church has the right to ordain to any of these offices? Nowhere can I find it in that book, but the contrary is evident. For if this were the right of the church independent of the ministry, why did the teachers and ministers at Antioch, without the church, ordain Paul and Barnabas to a certain work? The church had no hand in this matter of ordaining. They neither fasted, nor prayed, nor laid hands on them. These were all done by the teachers, who thus ordained Paul and Barnabas. Acts 13. If the right of ordaining was vested in the church exclusive of the ministers, would it not have been disorderly for the teachers to have done it without the church? Would it not have been an unlawful assumption of authority? Would it not have been taking from the church what belonged exclusively to her?

Paul and Barnabas when thus ordained to the special work assigned them, went and ordained elders in all the churches. Had the

work of ordaining elders belonged to the church, why should Paul and Barnabas have done it? Why rather did they not instruct the churches their duty, and permit them to do their own work? If this work belonged to the church, why did Paul leave Titus in Crete to ordain elders in every city? If in the New Testament there is no mention of the church possessing this right—no mention of her exercising it, all her acts in these matters are null and void; for she acted without authority, without faith; seeing there is no foundation of faith presented in the book. Acting without such authority, is a departure from the faith of our Lord Jesus Christ. We who thus act, are building up again what we have formerly been laboring to destroy, that is, we are substituting human opinion for divine truth.

It is said, that the ministry are dependent on the church for its existence, and not the church on the ministry; and therefore the church is the highest authority on earth. Very frequently popular opinion is received as true without examination. This now under consideration is among them. To facts we appeal—facts recorded in the New Testament. Is not the church built upon the apostles and prophets, Jesus Christ being the chief corner stone? Does not the house depend on the foundation, and not the foundation on the house? Did not the apostles exist before the church? And was not the church formed and organized by them, and by such as were ordained by them? By such men were the churches every where formed and organized; and in every age since to the present, churches have been thus formed and organized. God has so ordained according to his good pleasure, 'by the foolishness of preaching to save them that believe.' I plead not for the popish doctrine of the succession of the apostles; but I do plead that a succession of ministers has continued ever since the apostles, and that by the will of God. This cannot be denied.

But it is objected that all the churches have apostacised from God and his laws. I answer: not all, for then the promise of the Lord has failed, that the gates of hell shall not prevail against his church. In the general apostacy, and during its whole continuance, God has preserved a church, concealed in the wilderness, and secured from the deathly grasp of her enemies. The apostacy has not changed the truth or faithfulness of God. The witnesses still live, though they prophesy in sackcloth.

It is asked, what shall be done? We cannot admit that ordination valid, which has come to us through apostate, unholy hands. If their ordination be invalid, then no protestants are legally ordained, for they received their ordination from this corrupt source. What shall be done? Shall we to avoid this difficulty, run into darkness, or, which is the same thing, leave the plain word of God, and theorize, and receive opinions not countenanced by the New Testament? No: I will adhere to the old plan, though clogged with difficulties, and sneered at by opposers, rather than depart from the scriptures.—

Time with increasing knowledge may remove our difficulties. Till then let us cleave to the holy scriptures, and not give them up for speculations, however plausible. I am not certain but that the old protestant maxim is good, that the unworthiness of the hands imposed in ordination destroys not its virtue and efficacy. These thoughts are humbly submitted to the public.

EDITOR.

STILESVILLE, January 24, 1836.

To the editor of the Christian Messenger.

MY AGED AND VENERABLE CHRISTIAN BROTHER—In addition to a discharge of the duties I owe you, I propose to offer you, and the public, if you see fit, a few remarks on the two following propositions or queries, to which I also wish you to respond, for the sake of others, for the sake of truth, and practical unanimity: for whatever wrong opinions there may be on the subject of our religion, wrong or erroneous *practice* must be heresy and sectarianism. Error is a departure or wandering from a standard, such as the New Testament, either in matter or form. 'But this I confess,' says Paul, 'that according to the way they call a sect, or heresy, so worship I the God of my fathers.' To worship is to honor or perform acts of adoration, such as God has required, in their matter and form, without any thing additional or short of either.

These remarks have a bearing on christian practice in general: for decency and divine order should characterise the whole practice of christians, whether in public worship or private life. But now to the objects proposed, the queries, and,

1. Should we say in administering immersion to the proper subjects of it; 'By the authority of Christ [or the gospel] you are immersed [baptized] into the name of the Father, and of the Son, and of the Holy Spirit.

2. Or should we say, 'By the authority of Jesus Christ, I baptize you in the name of Jesus Christ,' using the words of Peter on the day of Pentecost as a form.

On these questions I will just state a few things, not entering into a detailed or critical examination of them, but leave this to your superior knowledge, and critical skill.

To present this matter in the clearest colors, that now occur to my mind, I ask, are we to abandon that form of words, which Jesus personally delivered to his apostles, and appended to the institution of baptism? When he said, 'All authority is given unto me in heaven and in earth. Go ye therefore and convert all nations, immersing them into the name of the Father, Son, and Holy Spirit.' Or shall we select from the public discourses of the apostles in proclaiming the gospel to the world, a phrase or sentence, to use as a ceremony

to precede the action of baptism. Is not the former course the more rational and scriptural? Again, is it not a practice universal, in ancient and modern times, for lawgivers in promulgating laws, to append the forms and ceremonies necessary to their orderly execution?—And where either in ancient or modern times, are the forms and ceremonies, necessary to the execution of any institution, to be found as composing a part of a public discourse on the first principles of any institution of heaven or men? Nowhere that I know of. If these positions be true, then the first form that is proposed as a ceremony in the orderly administration of christian immersion, is the one authorized by the lawgiver.

But let us have a few words from the Book of truth on this subject before we close; for they will go a good way with those who love the truth. Then, 'In Christ Jesus there is neither Jew nor Greek—all sectional and national distinction is done away, and we are all one in Christ Jesus, not out of him, for there is strife and every evil work. Now as there are some in Christ and some that are not, we ask how did those that are in obtain entrance? By believing the gospel, reforming their lives and being baptized into Christ. We enter into a house before we are in it—into a city, country or kingdom, before we are in them. Now as we cannot enter into Christ as we do into a house or city, it is necessary that we enter by submission to a positive institution of his own device for that purpose; hence 'as many of you' says Paul to his brethren, 'as were baptized into Christ, have put on Christ.' And now for the fitness of the ceremony proposed by our rightful Lord. 'Baptizing them into the name of the Father' [our life is hid with Christ in God, the name of the Father into whom we are immersed] 'and into the name of the Son' (supplying the elipsis) 'Know ye not that as many of you as were baptized into Jesus Christ, the name of the Son, not into the Son, but the Savior Anointed, the name of the Son, 'and of the Holy Spirit—before we can live in the Spirit, or walk in the Spirit, we must enter into the Spirit; and thus we place ourselves under the government, and influence of the Father, Son, and Holy Spirit. In regard to the other form, I can only add here, that 'in the name of Jesus Christ,' is a phrase equivalent in meaning to the phrase, 'by the authority of Jesus Christ.' Then the ceremony will read, 'by the authority of Jesus Christ,' an unmeaning form of words, and beneath the dignity of the christian religion.

The progress of reform in this country is slow, very slow. Indeed reformation to primitive practice has scarcely begun. The theory has been among us for some years. The conduct of the brethren in this country often reminds me of the conduct of that servant who knew his master's will, but did it not. The elders here must be evangelists three fourths of their time. It is irksome for them to think of taking heed to themselves, and the congregation. To work, to

preside, to rule, to feed the flock that has chosen them. Were the elders to urge the execution of the laws of the King on all delinquents we surely would have better times.

With every sentiment of christian respect,
your brother in Christ,
WM. RAWLINS.

REPLY.

DEAR BRO. RAWLINS—We accord with you in your views of baptism expressed in your communication. We ought in every thing, to regard the form of sound words. I am sorry to hear of the slow progress of reformation in practice, without which it is only an empty name; for all faith without charity is nothing. Reformation, and the name Reformers we should never assume, till we evince by our practice that we are indeed what the name imports. Even then I prefer the name *christian*, given by divine authority. Party names I must reject. Your old brother

B. W. STONE

FILIAL AFFECTION.

Frederic, the late king of Prussia, having rung his bell one day and nobody answering, opened the door, and found the page waiting asleep on a sofa. he was just going to awake him, when he perceived the end of a paper out of his pocket, on which something was written: this excited his curiosity; he pulled it out, and found it to be a letter from the mother of the page, thanking him for having sent her part of his wages, which has proved a very timely assistance to her, and in conclusion, beseeching God to bless him for his filial duty.

The king stepped softly to his room took a rouleau of ducats, and slipped them with the letter into the page's pocket. Returning to his apartment, he raged so violently, that the page awoke opened the door, and entered. "You have been asleep," said the king. The page attempted to excuse himself; and in his embarrassment, happening to put his hand into his pocket, felt with astonishment the rouleau.—He drew it out, turned pale, and looking at the king, burst into tears without being able to speak a word. "What is the matter?" said the king; "what ails you!" "Ah! sire," said the young man, throwing himself at his majesty's feet, "somebody wishes to ruin me: I know not how I came by this money in my pocket." "What God bestows," resumed the king, "he bestows in sleep; [a German proverb;] send the money to your mother; salute her in my name, and assure her I shall take care of both her and you."

Extracts from the History of Luther, by the Lutheran Reformed Synod.

‘He (Luther) entreated all men never to use his name in a sectarian manner, and not to call themselves *Lutherans*, but Christians—No—no, said he, let us abolish all these sectarian names, and be called Christians, because we have the doctrines of Christianity.’ pp. 63.

‘God, says he, acts with us in two ways, 1st externally, and 2ndly, internally. Externally he acts with us by verbal words of the gospel, and by visible signs, as in baptism and the sacrament. Inwardly he acts with us by the Holy Ghost, and faith and other gifts; but all this in regular order. The externals must *precede*, and the internals must arise through the externals, and must *succeed* them. For God will give to none the Holy Ghost and faith, without the external word and means, which he for that purpose instituted. In this manner Paul is permitted to call baptism a laver of regeneration, in which God pours out his Spirit abundantly.’—He complains that ‘this order is perverted by the New Schismatics, who contended for the internal first.’ pp. 86.

‘All sins are taken away in holy baptism.’ pp. 301.

‘Baptism is a far larger flood of grace, than the flood of old, and will continue to the end of the world; and by which more men are drowned in grace, as by the former flood were drowned in wrath.’ pp. 204.

‘If you fall into sin, remember that you return to your baptism, wherein God for the merit’s and satisfaction’s sake of Christ, made an everlasting covenant of grace with you to *forgive* you your sins.’ pp. 204.

How can men boast of returning and advocating the principles of the Reformation in the sixteenth century, and yet invert them entirely? Luther taught and practised immersion for baptism—that the external, as baptism *must* precede the gift of the Holy Ghost, and all other gifts; in fact that all these gifts arise *through the external* (baptism) and *must* succeed it—that God will give to none the Holy Ghost without this means of baptism, that baptism was instituted for this very purpose. The schismatics (Storck, Munster etc. I suppose) perverted this order by insisting that ‘the Holy Ghost must precede baptism. Would not Luther call the orthodox of the present time, *schismatics*, who teach that a man must be renewed by the Spirit and receive forgiveness, before he is baptized? Were he here, would he not frown upon his children for sprinkling or pouring a little water, instead of immersing? Would he not upbraid them for breaking his will, by assuming his name? Would he not blush at their inconsistency for boasting of the doctrines of the Reformation, and yet condemning those who are endeavoring to revive them?—To

have it stated in their standard, that all sins are taken away in holy baptism, and yet join in the condemnation of those very people, who preach baptism for the remission of sins, and the gift of the Holy Ghost?

EDITOR.

From the Register and Observer.
THE SUN AND THE ICICLE.

Lotan was a Jew, living in captivity. His nation was scattered abroad to the four winds of Heaven, and he and his family were exiled from their sunny home on the banks of the Jordan to the cold snows of the north. Poverty and persecution pursued still, Man as well as Nature was unkind.

Lotan mourned as one without hope. Love softened but could not unrivet his shackles. Day by day the iron entered into his heart deeper and deeper.

One bright September morning, Lotan sat in sadness and grief by his fire side. The eastern heavens were 'fretted with the golden fire' of the rising sun. And the icy forests flashed and quivered with a thousand tremulous rays of silver light. A bird beguiled by the pomp and tranquility of the morning, sat in the garden hedge and swelled her little throat with a hymn to the Almighty, and waked the echoes of nature's solitude, and the chambers of the human bosom with glad harmony. But Lotan brooded over his exile and was exceeding sorrowful. The splendor and glorious majesty of the rising king of day communicated no delight. The silent sympathy of Adah, his wife, and the happy prattle of his children soothed not his chafed spirit.

He thought of the Holy Land. He remembered the cave in the hill-side where his father and mother slept with their fathers.— Oh bitter, bitter exile from those dear scenes of youthful love.

Lotan repined and forgot his blessings enjoyed and preserved, in the recollection of his blessing lost. An unholy wish struggled in the depths of his heart, and came into being, like a bubble shooting from the dark sea. He breathed a silent curse against his enemies and his countenance darkened with the mingling lines of wrath and grief.

And his eye caught a slender icicle pendant from the low roof, and glistening pure and keenly in the sunbeam. An image of our happy home in the far east, mused the exile. So bright were the joyful hopes that clustered around our circle, so pure was our love, so calm was the Heaven of that blessed home. 'My God, my God, why hast thou forsaken me?

The day advanced, the sun poured forth an atmosphere of light

and warmth and love. When suddenly the icicle was loosened from its frail hold, and was dashed to pieces on the icy pavement beneath the window.

A tear started to Lotan's eye, and his wild thoughts were stilled. I will mourn no more, said he. The little icicles teach me wisdom, submission. It has perished, but not without a cause. The universal sun, that fills the world with beauty and gladness, has destroyed it. What carries life to millions, causes death to one. I will weep no more. My home is overwhlemed in the convulsions of the world, and we are cast on this desolate coast, shipwrecked in the world-storm. But the Judge of all the earth does right. His winds and lightnings wreck the lone vessel, but they give fresh life and elasticity to all surrounding air. The dark world will be enlightened by the children of God, banished from their Holy Home and wandering in exile. 'The Lord reigneth, let the earth rejoice, let the multitude of isles be glad thereof.'

And Lotan bowed himself in prayer, and when he arose the wrath and sorrow had departed, and his eye was calm, and he looked upon his wife and little ones, and his heart yearned towards them.

RELIGIOUS INTELLIGENCE.

Brother Elijah Ward of Clinton, Ia. was recently bereaved of his dear wife and companion. I am sorry that I cannot state the time, and manner of her death, not having the account of them. Brother Ward wishes to have published a protracted meeting in Edgar county Ill. in the north arm of the grand prairie, Little Grove meeting house, to commence on the Friday before the 4th Lord's day in May. He solicits help.

Brother John Davis of M'Minville Ten. writes Feb. 6, 1836, that they have recently constituted a church of 35 members, principally from the Baptists. They have built a good meeting house, and strongly solicit the aid of spiritual preachers. The prospect is good.

Elder John L. Davis of Chesterville, S. Carolina, writes Feb. 10 1836. 'Religion appears to be at a low ebb here, though the brethren generally stand firm, and are progressing to that good world, the christian's home. May we all meet there at last, and join that blood washed company, where all our troubles will be over. I feel like it will not be long, unless my health improves, before I quit this world of woe.'

Brother Isaac Chaplin of Perryville, Ky. writes, Feb. 25, 1836. 'The Reformation, for which we plead, drags heavily through this country. The reason is that the brethren do not live Christ, as well as profess him. Brother Stone, we have a good theory, but we lack the practice. I hope for better times, for the brethren here are beginning to see the importance of a radical reform in practice.'— (May the Lord more fully enlighten their understanding, and incline their heart to the good work. Amen.)

Brother Js. A. Williams of Blountsville, Alabama, writes Feb. 13. That they have very little preaching in their section of country, and solicits the preachers to call on them. They want Hymn books.

Brother Henry Mavity of Cross Plains, Ia. writes Jan. 12, 1836. There were a few brethren formed into a church a few weeks past. Since that time I have baptized 7. Truth is gaining ground. Amen.

Some communications are sent me, that cannot be printed without transcribing the whole. For this work I have not time, and beg my friends to excuse me. Many queries are also proposed, which have been frequently answered by me before. We refer to former volumes. To send answers in private letters, is too great a burden to impose on editors. Half their time would be taken up in doing it for all who apply. The want of friendly regard should not be imputed to us for this neglect.

The first Lord's day of this month we baptized two, in Jersey prairie, Illinois.

EDITOR.

RECEIPTS SINCE LAST NUMBER.

KENTUCKY. LOUISVILLE. Wm. O. Bohannon for 10. PERRYVILLE, J. Chaplin for self 10. Mrs. Tilford 9, 10. L. Marett 9 10.

OHIO. ATHENS. Nick. Francis 10, Geo. Rathburn 10. FELICITY. Bro. Knowles last Nov. sent 5 00, lost by mail. WILLIAMSPORT. Elder J. Cade sent last Aug. 3 00 for self, Burbridge and Davis, lost by mail.— He also paid 2 00 for 7 8 not yet received by me.

ILLINOIS. JACKSONVILLE, J. Vanpelt, Cor. Hoagland, M. Hoagland, E. Smith, A. Foreman. Alf. Todd, Sam. M'Clure, Eld. J. Green, Js. Conover, John Dennis, P. Coffman, all for 10. A. Elder 9, Jac. Cassel 10— Downs 10. Brattleville, G. M'Whorter, 10. ATHENS, W. Whip, A. Powel, Jo. Powel, W. Engle, G. Blain, H. Boyer all for 10, and Js. Haigins for 9. CLEAREY, S GROVE, Jo. Edwards 9. BETHEL, J. Wharton 10. IRISH GROVE, N. Powel, John Powel 10. NEW SALEM, J. Crawford 9.— VANDALIA, Js. Willaford 10, HURRICANE. Tho. Jett, Wm. Pointz, Wm. Vaughn, A. M'Gee 10. MACOMB. E. Bristow, 9, 10. COCHRAN'S GROVE Wm. Dugger, 10. N. Good 9, 10. J. Price, 9, 10.

TENNESSEE. M'MINVILLE, J. Davis, 5 00. FRANKLIN, Eld. J. Callahan 9, 10. SHELBYVILLE, J. Jacobs 9.

GEORGIA. HANCOCK, Elij. Callahan 9, 10. HILLSBORO, A. Standifer, 5 00 for 5, 6, 7, 8, 9.

INDIANA. INDIANAPOLIS, Butler K. Smith 1 25 for 9. J. M. Woolen, 2 50 for 8, 9. L. Wooleu 2 50 for 8, 9. B. Roberts 2 50 for 8, 9. Ben. Emmeison 1 25 for 9. CLINTON, E. Ward 9, 10, Js. Seeds 9, 10, Wm. Hartley 9. MICHIWAKA, John Ireland 5 00 for 9, 10, for A. H. Long 1 25 for 9, for J. Alexander for 10, John Fox, free, for 9.

ALABAMA. FLORENCE, Eld. Js. Young, 10 00, for self 10, H. Thrasher 9, 10, A. Ammonet 9, John Car 9, he sent 5 00 last July, lost by mail.

NOTICE.

Subscribers for the Messenger, in and near Jacksonville, will find their numbers hereafter at Robert and J. Cassel's store.

CHRISTIAN MESSENGER.

BY B. W. STONE:

AN ELDER IN THE CHURCH OF CHRIST.

“PROVE ALL THINGS, HOLD FAST THAT WHICH IS GOOD.”—PAUL

VOL. X.] JACKSONVILLE, ILLINOIS, APRIL, 1836. [No. 4

THE CHRISTIAN MESSENGER,

Is published monthly, in Jacksonville, Illinois, at ONE DOLLAR a year, or for twelve numbers, if paid on the reception of the second number—or ONE DOLLAR AND TWENTY-FIVE cts. if not paid within six months. Persons procuring eight subscribers, and remitting the money to the editor, shall have one volume for their trouble. The postage to be paid by the subscribers. The postage is 12½ cents a year at any distance in the United States.

THE BAPTIST BANNER.

The editors of the Baptist Banner have politely favored me with their journal for exchange. The favor is acknowledged and reciprocated. My attention was immediately caught by a piece headed, ‘The gospel in the water, or the Reformation, by A. Campbell, and B. W. Stone.’ Of this piece the 3 and 4 numbers only have I seen. From the very caption I conjectured they were a coarse tissue of satire, not written for the conviction of the supposed errorists, but in order to blast their influence in the world: nor was I deceived in my conjecture. The writer seems well to understand the old maxim, ‘Divide, and conquer.’ This design is apparent throughout the two numbers I have seen.

The writer gives in a few words ‘the distinctive principles of the reformation,’ as he supposes. 1. That in a believing immersion, remission is alone received, or can be obtained in this life. 2. That the knowledge of this is essential to the divine power and efficacy of immersion—without this faith immersion is as empty as a blasted nut, it leaves the person unjustified, unpardoned, unreconciled, and unsaved. 3. The vicarious sufferings and death of Christ, as the atonement are rejected altogether, as wholly repugnant to salvation by grace; and one of them declares that if the blood of Christ has any influence on God or his government in the pardon of sin, he does not know it, and denies that it is revealed in the Bible, the creed of the reformation. 4. They waive any difference of opinion on this doctrine, but are firmly united in a believing immersion for remission of sins.

The writer may believe what he has here stated; but it is well known by all acquainted with my writings that what he imputes to me, with regard to baptism, is untrue. I have opposed the ideas in

plain, unequivocal language, not once only, but often; and all the readers of the *Messenger* know it. I do believe in baptism connected with faith and repentance, for remission, but the inferences mentioned by the writer, are not received by me.

On the doctrine of atonement, I cannot be understood. The veil of tradition is too thick for the rays of simple truth to penetrate. I would ask the 'Observer,' Where have I rejected the vicarious sufferings and death of Christ as the atonement? According to the definition of vicarious sufferings, and atonement, as given in your Philadelphia confession of faith, I acknowledge I have rejected them.—That book has confined all the efficacy of Christ's sufferings to God. You never read in that book of sinners receiving any moral influence from faith in the blood of Christ; but the whole efficacy of his death passed on God, and is entirely limited to him, and his law, and government, according to that book. I acknowledge the 'Observer' has learned that a moral influence is exerted on the sinner by the death of Christ; but for this he is not indebted to his confession, but to the same book from which I obtained them. In these things we are agreed. But he condemns me for saying, If the blood of Christ has any influence on God, or his government in the pardon of sin, I know it not. This is the point of difference between me and the orthodox world. They say the blood of Christ reconciled God to sinners,—made him propitious to them—satisfied his justice, by paying the debt of punishment due the sinner—purchased his favor—procured a pardon, and secured the honors of his government. Now where in the book of God do we find any of these doctrines? I want a *thus saith the Lord*, or the words of inspiration, and not the scholastic divinity of the dark ages, a specimen of which the 'Observer' has given us; as 'the atonement of Jesus Christ did not consist in the death of Christ simply *as death*, or in such a death as was suffered by Paul and other good men, as was alledged by B. W. Stone, but it consisted in being *such a death of such a person*.' This unintelligible jargon can only excite the wonder and admiration of the ignorant, and the disgust of the intelligent; but it has no tendency to convince the honest enquirer. I only present this as a specimen of the writer's reasoning. To the scriptures he seldom appeals; The doctrines and speculations of men are his strong hold. Conscious of his failure; he says, 'I do wish that elder Noel, or Dillard, or Buck, or some other person capable, would write a number or two for the Banner on these subjects.' I heartily join the Observer in this wish. Doctor Noel, and Mr. Dillard, I know to be men of intelligence, and deep research. They know that declamation, and unscriptural assertions such as the Observer uses, cannot convince one who measures all doctrines by the Bible standard. If their arguments prevail, we shall have cause to bless them as the instruments of our salvation. If they deem us unworthy of their notice, in doing this, let their paper be silent in retailing scraps to our injury. If these worthy editors shall comply.

with our wishes, we earnestly request them to define *atonement* in the language of truth, and shew us where the blood of Christ has had any direct influence with God, his law and his government, in granting pardon, and grace to the sinner.

EDITOR.

SPECULATION.

There is evidently a spirit of speculation afloat in the world, and even among us, who so loudly protest against it. This spirit should be checked speedily, or we shall split on the same rock, which has distracted, and ruined the christian world. There are some philosophic minds that cannot admit the gross ideas of a local heaven or a local hell. These terms, *heaven* and *hell*, are not places, but certain states of the mind. This I call unprofitable and mischievous speculation, and must protest against it. Were it true, neither the Lord nor his disciples ever taught it. They best knew the doctrine which suited an ignorant world. It is impossible to conceive of something existing nowhere.

There are others among us of high standing in society, who advocate the doctrine of materialism,—that when a man, consisting of soul, body and spirit dies, the soul, body and spirit—the whole man dies, and remains under the power of death till the resurrection.—Against this doctrine I must protest, though advocated by those I most tenderly love, and respect. My reasons I will state in few words.

1. Jesus says, Matt. 10, 28, 'Fear not them that kill the body, but are not able to kill the soul.' The stroke that kills the body, cannot kill the soul, therefore a part of man (the soul) lives, when another part (the body) is dead.

2. Acts 23, 8, 'For the Sadducees say that there is no resurrection, neither angel, nor spirit; but the Pharisees confess both.' The Sadducees did not deny there was a spirit in a living man; but that it ceased to live at death—spirit and body both died together, and were annihilated; for they denied their resurrection. This doctrine of the Sadducees, our Lord confuted in a conversation with them in Matt. 22, 32, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living.' The conclusion is irresistable, that the old patriarchs were then living in part; their bodies were dead, but their souls or spirits were alive.

3. Jesus said to the penitent thief, 'Verily I say unto thee, to day shalt thou be with me in Paradise.' Paradise no where signifies death, nor the grave. If this forced meaning be given to the word, it was poor consolation to the penitent thief. Death and the grave were his dread. Paradise means the third heaven, where intelligent beings

dwelt; for Paul heard unspeakable words there. Paradise is a place of bliss. Now it is evident that the soul or spirit of Jesus, and of the penitent thief, were not dead, and in the grave; but were alive in Paradise, and there remained till the resurrection of the body.

4. The protomartyr Stephen when kneeling on the brink of time, prayed thus; 'Lord Jesus receive my spirit.' Stephen did not believe that his spirit would die with the body; his murderers could not kill the soul. This comfortable truth he learned from his Lord. Stephen firmly believed in a local heaven, for he looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, behold, I see the heavens opened, etc.

5. Therefore, we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord. We are confident, and willing rather to be absent from the body, and present with the Lord. 2 Cor. 5. Can this sentiment agree with the doctrine that the soul or spirit dies with the body? Or that the soul cannot exist when the body is dead?

The same sentiment is plainly expressed in Phil. 1, 23, 24, 'For I am in a strait between two, having a desire to depart and to be with Christ, which is far better. Nevertheless to abide in the flesh is more needful for you.'

I might multiply quotations and arguments to the same point, but deem it unnecessary. Brethren, stand fast in the gospel of the Son of God, be not carried about with every wind of doctrine. Beware of uncharitableness, lest it grow to hatred, and end in irreligion.—Never forget that God has a people in Babylon. Love them, and show by arguments of love their error, and in the same spirit point them the way of escape. If they oppose in an angry spirit, instruct them still in meekness, and never cease to warn them, and to teach them their duty.

EDITOR.

NUMBER III. CHRISTIAN UNION.

[Continued from page 34.]

In two preceding numbers I have shewn, Why all christians should be united—How they can be united; and now I proceed to the last query,

3. When should all be united?

I answer, NOW: for if it be right, if it be the will of God, if it be the christian's duty, if it be for the salvation of the world, that all christians should be one, then now is the accepted time. If christian union be *right*, disunion is wrong; if it be the will of God that they be one, it is opposition to his will to be divided; if it be their

duty to be united, it is their sin to be disunited; if their union be the salvation of the world, their disunion is its ruin.

Will any say, God's time is not yet come, when this desirable event shall take place? Avaunt such trifling! Does he command, and enjoin it upon us to be one, and expressly forbid disunion? Will he lay us under obligations, which we have no power to perform? Has he laid on us the necessity to commit sin, and disobey express commands? Yes, indeed, if the time is not come when he will give us the power—if that time is yet future, and depends upon his sovereign will. Who will, who dare thus plead?

But, says another, it will require a long time to effect this great object; for, says the presbyterian, the church sessions must memorialize their presbyteries, and the presbyteries, their synods; and the synods their general assembly, that all may act in concert.. So the methodist from their classes to the next higher court, and so onwards to their general conference, for the same purpose. So the baptist, and so all other sects. On this plan the long desired object will never be attained. Large bodies move slowly. Sacrifices, great sacrifices must be made on the altar of truth; sectarian peace and unity must cease, before peace and unity can be restored to the true church of Christ. Every party has its ensign or stand of colors, which waves over their heads, enlists their service, and concentrates their force—Our Lord and king has his ensign set in the midst; to it the people are to flow, and find a glorious rest. His voice is to all, Come unto me, enlist under my banners, unite in me. Shall any respond, I can not obey thee now; my minister, my father, my mother, my wife, my husband, my children, my nearest and dearest relations and friends, are presbyterians, or methodists, or baptists—I cannot forsake them all to obey thee. Poor, unworthy creature! Do you think this conduct pleasing to your King? Rather than offend your minister, relations and friends, you will disobey your Lord, neglect your duty, and let the world die in sin! Your minister, your relations and friends are all living in sin, while living in disunion—will you continue in sin to secure their smiles, and incur the frowns and displeasure of your Lord? God forbid!

If every one would read the scriptures for himself, as by them he will be judged at last; if all would act up to their conviction of truth, independently, the great obstacle to christian union would be removed. All would soon flow together in one body. If every humble christian, the life of whose religion is divine—whose heart sighs for union, and whose lips speak the meaning of his heart in humble prayer to God, that all who believe in Jesus according to the scriptures, might be one as the Father and Son are one—if every humble christian of every sect, wearing this character, were to exert himself, not in wishing and praying only, but also in acting, the work would, like an overflowing flood, sweep off all refuges of lies, and the good of every name would flow together into one glorious body.

Is it not our duty to act right, though our minister, or nearest relatives act wrong? Shall we sin because they do? Shall we live in disobedience, because they do? Shall we expect justification by such conduct? No. While one waits for another, nothing can be done to good effect. Had I a voice louder than seven thunders, I would call upon the christian world to cease from man, whose breath is in his nostrils, and hear and obey the Savior's voice flowing from the sacred oracles. Let not one congregation wait for another, nor one individual wait for his fellow; the command of the Lord is imperious, and too sacred to be trifled with. Hear, and obey.

Furious opposition, fire and sword, may follow the obedient children; but none but such will venture to pass through this fiery ordeal. The wheat alone will be gathered into the garner; the chaff will be left for fire. Jesus came to bring fire down from heaven; that is, he brought down the truth from heaven, which will enkindle the fire of hell, rage and persecution in the breasts of opposers—families shall be divided, three against two, and two against three, and a man's foes shall be they of his own household.

But where shall we go? To Jesus in his word revealed, unite on his word, and in his spirit, and wear his name alone. Then shall Zion shine forth in the glory of her Lord, and great shall be her peace. Righteousness shall flow down as a mighty stream, bearing away sin and pollution from the world; then will the world believe, and be converted.

Hereafter I will attend to objections against the doctrine.

EDITOR.

EXTRACT FROM THE CHRISTIAN INVESTIGATOR.

Creeds and sects are increasing; error and transgression are abounding, and still intelligent men, (yes otherwise *intelligent* men) say that this order of things will bring about the long expected prayed-for day when "the watchman shall see eye to eye," when all shall be one as Jesus and his Father are one. Strange infatuation! When there shall be "one Lord and his name one," will any of our friends be so kind as to tell us whose creed will be the standard, and whether the children of God and the "Ministers of Jesus Christ" will meet in synods, associations or conferences!?

Will any of our brethren who plead for "reformation," and boast of their light and knowledge, but who scarcely ever pray in their families, to whom the closet and an hour of meditation are as rare as is the perusal of the Living Oracles by a professed Infidel, tell us how they expect ever to overcome by the "blood of the Lamb and the word of their testimony."* How do you expect, my reforming brother, to see christians one, when you are daily living in the neglect of the

*Such men should not be called *brethren*.—EDT.

only means put in your hand by which the glorious cause of union may be consummated? Vain are your expectations without engaging *personally* in this work! Your hopes will never be realized.—God will soon take vengeance on the hypocritical professor and then I fear you will neither have “part nor lot” in the blissful reign of Immanuel. Your own heart will not be right in the sight of God.—Alas! your every day practice says—“I have joined the church—been bapized into the Saviour’s death—I go to meeting on the “Sabbath”—now and then I frequent the Lord’s table—the desire of the heart is prayer, and I often desire the Lord to save my soul at last and bless me now—the Lord is good and merciful and he will give me a crown of glory at the resurrection morn.” And is this the course you actually pursue? Is this your situation? And you expecting Heaven and imortality? Vain and impious thought! Remember, brethren, if we would see the disciples of Christ united we must *live* as christians did in the first ages of christianity. We must take the “whole armor of God.” there must be a line of demarcation drawn between the church and the world. That line must be evident in our honesty, devotedness, and integrity in all our intercourse with the world. We must make up our duties and consider our high stations. We are no better than the sects any farther than we are more given up to the service of God and possess more of the spirit of Jesus Christ. Let this truth ever be before us, and then we shall see the necessity of living more like real disciples.—But O the fashions and forms of the “Old Harlot!” How well the daughters, grand daugters, &c. love to follow her example!

Do you ask what I would have you to do? I answer: conduct at all times in such a manner as to have a conscience void of offence towards God and man; every day appropriate time enough to read a portion of the living oracles and meditate upon them; practice the precepts and follow the example of Jesus and the Holy Twelve. That is all I ask. By so doing you will be a city on an hill—your light will be discovered.

NUMBER II.

GOSPORT, IA. February 16, 1836.

Brother Stone.—It is with some diffidence that I now send you a few lines more for your paper; you have requested the ‘brethren’ who write for the Messenger, to write on practical subjects. Some able brethren have complied with your request, and have united their energies with yours, and loudly call upon the brethren for practical *reformation*—religion in practice. I have no doubt your efforts will have the happy effect of reforming society generally. Seeing the necessity of united effort, at this *crisis*, I have determined to march up boldly, and cast in my ‘mite.’ I hope the brethren will not despise the day of small things. My object in writing, is to aid, so far

as I can, in rousing my dear brethren and sisters from their slumbers, from their carnal security—to stir up their minds by way of remembrance—to call upon all who love our Lord Jesus Christ, to come out from the world and be separate; to lay aside its love, spirit and practice, and quit their vain attempts to serve God and mammon, to have on the wedding garment, their lamps trimmed and burning—that they may be prepared to meet our returning King. In short as the apostle Peter expresses it, ‘Besides these, giving all diligence, add to your faith virtue, (courage) and to courage knowledge, and to knowledge temperance; and to temperance patience; and to patience Godliness; and to Godliness brotherly kindness; and to brotherly kindness charity—for if these be in you and abound, they make you that you shall neither be barren nor unfruitful in the knowledge of our Lord and Savior Jesus Christ.’ Again, ‘If you do these things you shall never fall, and so an entrance shall be ministered to you abundantly into the everlasting kingdom.’ Brethren, we have talked *about* reformation long enough, it is high time we had commenced the practice.

We have come to a crisis in our history; the theory of the gospel has done all it can alone, the world is in possession of our reasonings, arguments and conclusions; they are now looking for the *practical* part; *indeed*, the reformation so happily begun among us, can go no further, unless the dear brethren and sisters show by their untiring zeal, and disinterested labors of love, and their great devotion to the cause of truth, that they are christians of the original stamp, cast in the gospel mould. Ah! this would give success to the truth; it would run and be glorified, in the salvation of thousands, who now stand on the precipice of infidelity, or scepticism.

We have renounced all *human* systems for one of *heavenly* origin; a perfect law of liberty, one that will judge us in the last day. But brethren, what value do you suppose the world will lay on this divine system, when we, who profess to believe and practice it, are no better than the sons of error and sectarian delusion—the devoted victims of bigotry and superstition? If we have discarded every system of human invention; *because they*, like their authors, *are imperfect*; and tended to separate the lambs of Jesus—let us show by our life and conduct, that we have embraced a better system; let us love as brethren, all who do the will of our heavenly Father; let us touch not, taste not, handle not, all things that are to perish in the using.—‘Forgetting those things which are behind, let us reach forward towards those things which are before.’ Let us, brethren, each do his duty, stand in his proper lot; then we shall see reformation spreading far and wide; the sleeping Earth arising from a slumber of ages, to search the scriptures for themselves, to see whether these things are so. We, thus continuing steadfast in the Apostle’s doctrine, in fellowship, ‘breaking of bread, and in prayers’—‘Of one heart, and of

one soul.' The gospel would sound out from us—peace and harmony every where pervade society, and pristine beauty adorn the church of the First Born.

JAMES M. MATHERS.

INDIANA, SULLIVAN Co. Feb. 12, 1836.

Dear Brother.—We find our Lord and his apostles giving the most unequivocal directions to the ancient christians to let their light shine, that others seeing their good works, might glorify their Father which is in heaven. All experience has taught me, that to effect any praiseworthy deed, it must proceed from a thorough conviction, that the act is right, and the deed salutary. Both must have their origin in the honest conviction of the actor. This thought originated from observation; I see so little of the fruits of the Spirit, hear so much said upon reformation, and see so little done in reformation, so much said about the sects and sectarianism, and so little done in gospel charity, in opposition to sectarians, it does appear to me, that the brethren, or many of them, think that error can be overcome by tongue censure, and have lost sight of the great lesson of brotherly love, 'overcome evil with good,' and the many simple weapons that the gospel places within our reach, and without which our reformation is but as sounding brass, or a tinkling cymbal.

I have lived long, and seen much; but I never knew, saw, or heard of preaching effecting anything good, without practice: and I rejoice to find much of your valuable periodical, with that of brother Campbell, devoted to the cause of practical godliness—the very marrow of Christianity. The brethren with us, appear to have correct ideas of the doctrine of the gospel, but they are too remiss in practice, many in argument invincible, but in practice overcome. Let us be consistent, and the cause will prosper; it must prosper; it is the life-giving cause of the Lord, and in the hands of the prudent, it will over all prevail. Bear with an old friend, that has been in the cause for many years, that can give personal evidence to the trying conflicts of Kentucky, and though awkward in communicating his thoughts, feels the most sincere desire for the prosperity of that religion, that has sustained him long, that will be his staff in the valley and shadow of death, and finally crown him happily in eternal day.

May the good Lord prosper you in the labors of his vineyard, and make your latter days, your best days. Long may he spare you, to plead that cause with your pen, that I have so often heard you plead with your tongue, and know you to have done in your walk.

I should be glad to see you once more, before we are called to render up our accounts to him that commands our labors; but the distance is great, and both of us well stricken in years. From such a

consideration I despair of the pleasure. The hope of meeting where separation will be no more, sustains me. May it be our happy lot so to meet, is the prayer of your old friend and brother

RICHARD MAXWELL.

For the Christian Messenger.

TAZEWELL CO. ILL, March 20, 1836.

Brother Stone—After having read your answer to my letter, I have thought that existing circumstances made it my duty to make an apology to you, and the readers of the Messenger, for the communication which I have already made to you. I have always had a desire, as far as honesty would permit, to be in union of faith with my brethren. For this, on the subject of being born again, I have labored in vain for years past. Could I have gained one point, I never would have troubled brother Stone for help: that is, if I could have been able to understand how it was possible that a person could know and love God, receive the Holy Spirit, and obtain forgiveness of sins, and never had seen, or perceived, or possessed, or enjoyed, or as brother Stone adds, tasted or relished the kingdom of heaven, or how Christ could grant those blessings, which can flow to us only through the medium of a reconciliation to God, and the reign of Jesus by the gospel, without nullifying and making void his own positive and unconditional declaration: or how he can pass by his own word to accomodate our ignorance; that is, if baptism and being born again be the same thing.

These things have given me trouble. At length I thought I would risk my ignorance, and want of scholarship, and ask help of my aged and venerable brother Stone, in whom as a teacher, I had more confidence than I had in any man in the world. For the sake of the benefit I expected to derive from his friendly animadversion, I thought I would lay not only my difficulties, but also my own views before him. Brother Stone has I believe defended the cause of the honest worshippers of God, who are ignorant on the subject of baptism, to the great satisfaction of hundreds of pious people, and no doubt to the satisfaction of his own conscience; but I do not recollect that he has ever told us plainly, how Christ's positive declaration to Nicodemus was disposed of in administering gospel blessings to those who never had been born again.

I hope brother Stone will not think hard of me if I should complain a little of some of his remarks in his reply to my letter. Those of which I complain, I will now state. What he has said relative to my remarks on being immersed of the flesh and spirit, I complain but little. I do not pretend to see with brother Stone's discernment.

Things which may appear to have propriety with me, may look absurd to him. Of his following remarks I complain very much.

If my understanding is correct, a ridiculous idea is attached to my words, which I never intended. If an enquirer ignorantly lays himself liable to a critic, it is surely wrong to take advantage of him.— I do think my dear brother ought to have been sure that it was my intended meaning, before he accused me of ludicrous language. He says: 'I might have read the verse with his acknowledged sense of it in a very ludicrous manner too.' He says the natural and spiritual birth is intended. Then it follows, except a man be born of water, that is, born naturally. This was the very error of Nicodemus.— If I have said any thing that would justify the attachment of such a ridiculous idea to my words, I would ask the pardon of my aged and beloved brother. I did say, that Christ to Nicodemus, spoke of a natural and spiritual birth. If Christ had no reference to a natural birth, when he said, that which is born of the flesh is flesh, then I can form no idea of what he did mean. He no doubt spake of the natural birth, that Nicodemus might see, that to be born again, was in contradistinction to the natural birth. Did I not expressly say, that to me it appears that to be born of water is to be born of or by the word, or by the gospel with its blessing—that I placed these amongst the figurative scriptures?

Again, brother Stone says, I am confident that had you not been afraid of saying something that might be construed to favor baptism, you would have written more intelligibly.' Of this I complain but little. What has fixed his confidence I know not. I wish however, here to state how far I am willing to favor baptism. Immersion is the only mode. For the willful rejecter of this command, I see no chance for salvation. The penitent believer is a fit subject, and if the ordinance is attended to according to the gospel, forgiveness, and the Holy Spirit may be confidently expected. And farther, the Judge of all the earth will do right, will accept the will for the deed in all those who have it not in their power, either for want of knowing or doing. And farther, I am willing to say, that whilst the penitent believer is waiting the opportunity of baptism for remission of sin; and whilst he is reflecting on the great love of God in sending his Son into the world, and whilst he is viewing the Savior bleeding on the cross for his salvation, I would not be surprised if his heart should be filled with love to God, and be made to rejoice with joy unspeakable and full of glory; and yet I say to the penitent believer, *tarry not*, but hasten to obey. This much I have often said, and now say with every possible degree of cheerfulness.

In as much as my views on the subject of being born again, were misunderstood, I beg leave here to state them in substance, in as few words as possible.

Peter tells us exactly how we are born again; that is, by the word of God. Now it appears to me, that if it was going into the water,

and coming out of the water, that Peter omitted the prime cause, and spoke only of the instrumental cause. He that believes in Jesus with all his heart, certainly sees the King in his beauty, discovers the nature of the laws of his kingdom, is reconciled to them, and has a taste and relish for every thing that pertains to the kingdom. Being born through, or by faith in the word of God, life is produced, the soul is quickened, having that faith which is of the heart, and unto righteousness, the person is now prepared to act. Faith, repentance, and baptism, being placed in front of the laws of the King, he is now ready to be immersed for the remission of his sins. Brother Stone says my arguments go to nullify baptism. I acknowledge my ignorance. It may be so. My arguments may be at war with themselves. However I hope it is still remembered, that I have not appeared in the Messenger as a teacher. I have laid my views before him for the very purpose of deriving benefit from his remarks. I have learned more from him than from any other man. Notwithstanding I humbly beg leave to make a remark or two on that point. Brother Stone says, try a few of my arguments. Arise, be baptized and wash away your sins. But you would say, it cannot mean baptism; for then all the unimmersed are yet in their sins. The like figure, whereunto baptism doth now save us. This you would say, does not mean baptism, for this would exclude all the unimmersed from salvation. It does not say that none but the immersed can have their sins washed away, therefore I think the argument is lost. If it had read thus—none but the immersed can have their sins washed away, or be saved, I think the argument would have been good, and I think I would have taken it just as it stood, as I do Christ's positive declaration to Nicodemus, and likewise, I would have thought that the priest was essential to the salvation of the world—that no priest, no forgiveness. To say that God through pity to us in our ignorance, grants us to see, or enjoy, or possess, or taste, or relish, without being born again, is a great mystery to me. If we have no sight, no enjoyment, no taste, no relish for the kingdom of heaven, what is the motive that leads us to baptism? I would to God, I could understand these things. If I am wrong, may God and the brethren forgive me. I hope for my sake, my dear brother Stone will give this a place in the Messenger as soon as possible.

RICHARD B. M'CORKLE.

REMARKS.

Our brother M'Corkle complains that I have misrepresented his views and language. That may be; this is with the public to judge. Of one thing I am certain, I cannot accuse myself of wilful misrepresentation in any case. Such an act is a sin of great magnitude. Our brother's explanations are now given to the public. They can easily determine the difference of our views, if a difference exists.

EDITOR.

From the Cumberland Presbyterian.

THE CHURCH MUST BE CONVERTED!!

The ultimate object of Christianity is the conversion of the world from the corruptions of a superstitious idolatry, to the pure and spiritual worship of the true and living God. For this end the apostles, in their day, labored and died. Modern christians begin to have right notions on this subject, and some have engaged in the great work with a zeal worthy of the cause. This is as it should be—would to God that zeal and action in diffusing the light of the Gospel were increased a thousand fold. But if any imagine that the heathen nations will be evangelized and purified while the church remains in its present deplorable condition, such are egregiously mistaken.

Suppose the world were converted, and the church still in its present condition, what then? Would there be peace on earth?—Would the sanctuary be cleansed, and Zion shine forth fair as the moon, clear as the sun? Suppose the heathen nations were evangelized and received within the pale of the church, would these recent converts from the corruptions of a degraded idolatry, be more devoted, heavenly minded and consistent, than those that now have a place in the church? And would their superior piety purify the church of existing corruptions? Does the mere enlargement of a church free it from corruption and improve its piety? And if the borders of the existing church were so enlarged as to embrace the whole world within its pale, all being just such christians as now fill the church, would it then be a better church? Would that be the millennial church? Did the prophets and apostles mean nothing more by their glowing descriptions of millennial glory, than the mere enlargement of the existing church?—just getting all the world to be as good as that part that now composes the church? Would that meet our notion of the millennium? Is there a christian on earth, that would be satisfied with such a millennium? Do not our notions of the latter day glory as necessarily imply a better church, as the absence of idolatry? Can you conceive of millennial glory without including the idea of a pure, spiritual, holy, devoted church? Is there, as respects purity and living piety, a millennial church on the earth now? All christendom will answer NO. The church must be converted, before millennial day will dawn upon the world. This is just as undeniable as the fact that the conversion of the heathen must precede that glorious day.

(TO BE CONTINUED.)

From the [Philadelphia] Presbyterian.

SECTARIANISM.

“The Presbyterian church is more destitute of a sectarian spirit than any other known branch of the christian church. We are not among the number of those who rejoice in this. Sectarian partiali-

ties may not only be indulged without uncharitableness, but are absolutely indispensable to the growth of the church. Every man who embraces any system of doctrine or church government; thereby becomes a sectarian; and just in proportion to the strength of his preference, will he exert himself for the diffusion of his views. Take away his sectarianism and you obscure the object for which he should exert himself, and throw himself loose upon the church as a projector to devise impracticable schemes of universal union. We have many such schemers in the Presbyterian church, who in anniversary speeches, can declaim eloquently against bigotry and exclusiveness, and distinguish themselves by proposing plans, which if executed, would immediately unite all Christians in the conversion of the world. One sad result of this anti-sectarian spirit may now be observed in the Presbyterian church. While other denominations are harmonious from a love to their peculiarities, it is in an alienated and divided state; while they are working effectively through their denominational institutions, it is squandering its resources; while they from a zeal in diffusing their peculiar views, are steadily increasing, it is retrograding. Such are the facts. The Presbyterian church to regain its respectability and moral influence must become more sectarian; it must cherish its peculiar institutions; it must apply its own resources; it must be more zealous in maintaining its own peculiar faith; it must be more careful to instil into its youth, a strong love for all its distinguishing features; then, and not till then, will it be a well ordered household, in which all the members shall be of one mind and one soul. Happy would be such a result; happy for the church and for the world; but it cannot occur, until Presbyterians become in fact what they are in name; and laying aside their falsely liberal opinions which confound the truth with error, content themselves in laboring definitely in lengthening the cords and strengthening the stakes of their own particular church."

REMARKS.

BY THE CUMBERLAND PRESBYTERIAN.

For several years past, we have had access to all the principle religious journals published in the United States; and we are happy to say, that the above article from the (Philadelphia) Presbyterian, is the first open and avowed advocacy of sectarianism we have ever seen.

With the unhappy difficulties which have so long marred the peace of the Presbyterian church, we have no disposition to interfere.—These contentions we sincerely deplore, and ardently desire that they may be speedily terminated. But when the Editor of a religious journal openly advocates sectarianism, his sentiments on that subject become public property, subject to the scrutiny of all who choose to investigate them: for let it be borne in mind, that a sectarian spirit is not peculiar to any one denomination; it appertains in some degree to all;—it is not a constituent part of Presbyterianism, nor of

Methodism or any other ism. Every Christian church is, or should be as much interested in the fate of sectarianism as the Presbyterian. Therefore, in an investigation of this ism, we do not encroach upon the Presbyterian church more than any other church; nor do we design that we may say of sectarianism to be applied to that church any farther than it is influenced by a sectarian spirit; and according to the Editor of the Presbyterian it is freer of this spirit than any other church.

But now to the subject. Is sectarianism a virtue? So says the Presbyterian; and if so, the fact should be generally known, that other churches may cultivate this Christian spirit. It is to be regretted that the Presbyterian did not inform us whether it is one of the graces of the Spirit, or whether it partakes of the character of a duty enjoined by the gospel. We are at a loss to know to what department of Christianity it belongs. Some things are to be believed others experienced and enjoyed, and others again to be practiced or performed. We should like to know to which of these classes sectarianism belongs, whether it is a doctrine, a grace of the spirit, or a Christian duty. We should like to know, again, whether it is peculiar to Christians—whether a man must be regenerated before he can be a sectarian. If the Editor of the Presbyterian is desirous that we should become a good Sectarian, he will have to define this grace or doctrine or duty or what ever it may be.

But, to be serious, we are alike astonished and grieved to hear such sentiments avowed by the Editor of a religious journal. Sectarian partialities absolutely indispensable to the growth of the church! "Take away his sectarianism, and you obscure the object for which he should exert himself! What can sectarianism be, if, in its absence, the object for which a Christian should exert himself is obscured? Is it the light of the Gospel? or is it the illuminating influences of the Holy Spirit? "The Presbyterian church, to regain its respectability and moral influence, must become MORE SECTARIAN!!" Sectarianism give a church respectability, and moral influence? And unite Christians, too!—make them of "one mind and one soul!" What can it be? It must be a sort of spiritual panacea. We should like exceedingly to have a definition of it. We must have been egregiously mistaken—fearfully heterodox: for we have somehow or other imbibed the notion that sectarianism was an anti scriptural, anti-christian, Satanical spirit, had crept into the church, producing discord, division and strife. But perhaps this is one of our "fanatical delusions," so obnoxious to certain orthodox prints. It may be that we have been led into this error from the definition which we have affixed to sectarianism. We had thought that it meant, first, a disposition to divide, or separate, or 'excise' in consequence of a difference in sentiment; and secondly a disposition to remain separate after a division or excision has been made, laboring chiefly to disseminate our peculiar views, and when matured, exciting more solicitude in its subject, to build up his own church, than to advance the cause of Cause of Christ.

If we have been mistaken in our definition, of course we have misconceived the nature of the thing we would define. And if the Presbyterian should favor us with the true definition, there is a possibility that we may yet be reclaimed from our error. If sectarianism is the thing that will restore the church of Christ to its original unity, we too will become its advocates. For we regard the great radical doctrine of the unity of the church, as being of infinitely more importance than any or all the doctrines about which christians differ.

RELIGIOUS INTELLIGENCE.

OBITUARY. On Friday March 25, departed this life Mrs. Mary Rigdon, consort of Elder John Rigdon of Morgan county, Ill. She died as she lived, a firm and happy christian.

—Also, Fanny Ware, wife of Lewis Ware of Jacksonville, on the 11th of March, in the full assurance of hope.

—Also, Rebecca Cassel, wife of Jacob Cassel of Jacksonville.—She was truly a mother in Israel. Her triumph over the fear of death, in the assured hope of immortality, will long be remembered by those who witnessed the struggle.

Brother Wm. M'Daniel of Todd county Ky. writes Feb. 23, 1836. 'It is said a revival has been in Russelville, and now in Hopkinsville. Report says the Baptists, Methodists, and Cumberland Presbyterians have communed together.'

God grant that love, peace, and unity may more and more abound, till pure religion may succeed the confusion, and division which have disgraced christianity, and despoiled her of her captivating robes!

Brother Js. M. Mathers of Gosport Ia., writes March 5, 1836, that he has baptized a few since his last communication, and that brother M. Combs has baptized 12.

NOTICE.—On the Friday before the last Lord's day in May, commences our annual meeting at Springfield, for important purposes. The attention of the churches in this state is particularly invited.—It is hoped they will send their messengers at that time and place.

RECEIPTS SINCE LAST NUMBER.

KENTUCKY. DRIPPING SPRING, M. Shobe for self, Doctor Ford, J. N. Tinsley, Warren Greer, and Rob. Rogers for 10. **PEMBROKE,** Wm. Daniel for 10. **ELKTON,** Wm. Dickerson 10.

OHIO. GREENVILLE, A. Scribner agent, free, for D. Potter, J. Townsend, G. Adams, M. D. Earheart, J. Holloway, B. Roll, E. L. Carnahan, J. Carnahan, Mary Potter. Wm. Earheart, for 10.

ILLINOIS. JACKSONVILLE, Wm. Henderson, B. Cassel, J. Thompson, D. Anderson, Chs. Drake, for 10, Jos. Redman 9.

TENNESSEE. COLUMBIA, R. Mack for R. Lockridge, B. W. Jenkins, and A. V. Brown, for 10 and 2 00 more.

INDIANA. LOUISVILLE, Js. M'Clelland 9.

CHRISTIAN MESSENGER.

BY B. W. STONE:

AN ELDER IN THE CHURCH OF CHRIST.

"PROVE ALL THINGS, HOLD FAST THAT WHICH IS GOOD."—PAUL.

VOL. X.] JACKSONVILLE, ILLINOIS, MAY, 1836. [No. 5

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NUMBER III.

GOSPORT IA. March 1836.

Sometimes the proclaimers of the original Gospel, injure their influence, by contending with each other about trifles; they have just preached love and union, and told the brethren not to make opinions the test of fellowship; now they are contending with warmth about some matter of opinion. The people of course will say to such preachers, 'Reform yourselves, and then preach reformation to us.'

I know that a difference of opinion on a variety of subjects, may, and perhaps does exist among us all; there are, perhaps, no two of us, who think exactly alike on every subject; and though we hold opinions as private property, yet we ought not to urge them before the public. Last Spring a brother Winter and myself rode a while together, and we adopted the following course—not to touch those matters of opinion upon which we differed, publicly, but unite all our energies in pleading the cause of the Bible, and urging the importance of obedience: and when we were alone, examine with care the foundation of every opinion, and every impropriety, mistake, or misapplication. Was this a prudent course? If not, let some brother show a better way. Some preachers are restless, ambitious and aspiring to worldly honors, and preferment. Vain men! 'They are seeking the honor of man, and not the honor that comes from God only.' Some indeed so far forget themselves as to become candidates for posts of honor and profit in the civil department! So did not the primitive christians. They were subject to every ordinance of Cæsar's government, for conscience sake, but took no part in law-making. Let us profit by their example.

Some young professors join with their gay companions in what they call, '*plays and innocent amusements*'; so called without ever calculating the injury they are doing the good cause. They for a while refuse, but their young companions, anxious to seduce them, insist that it is no harm to play a little, and say they have known many professors engage in it; say they heard such and such old professors say it was no harm. 'Yes,' says one, 'my father and mother are both members of Society, and they say it is no harm to play; they allow us to play in their houses as often as we please.' The young disciple begins to feel his resolutions give way; he reasons thus with himself: 'Surely there can be no harm in playing, or old father and mother (whom I have always regarded as good christians,) would not encourage it, by allowing the youngsters of the neighborhood, to appoint and hold plays in their house. They have no doubt read the scriptures more than I have, and if it was forbidden, they certainly would not encourage their children to engage in it.'

The moment he yields, the cause of the Redeemer is injured.—His young companions have now gained their object; they laugh to themselves, as the merry song, the jest, or the Thimble, goes the round. 'A fig for all your pretensions to religion now,' say they, 'you are no better than one of us.' Reformation is loudly called for in reference to this matter. Let the Elders of every congregation, give such advice to the young brethren and sisters as is necessary for their growth in grace, and in knowledge. Let them instruct those who are heads of families, instead of encouraging their children to join in those '*innocent amusements, and plays,*' they should bring them up in the nurture and admonition of the Lord. John the apostle addressed the youth in the congregation thus: 'I write to you, little children, because your sins are forgiven.' We are informed in history, that many of these young disciples were condemned to death, on account of their religion; that they were offered their lives, on condition that they would burn incense on the altars of Pagan deities—but this they refused to do—choosing death in all its horrid forms, rather than bring reproach upon so good a cause! Let us, my young friends, profit by their example. Let us shun the very appearance of evil. The obedience of the Gospel will require all our time and talents, and by obedience to it, we shall finally enter in triumph, through the gates into the city, and receive a crown incorruptible and unfading.

JAMES M. MATHES.

JAMESTOWN, OHIO, Jan. 28, 1836.

Beloved old brother Stone—In looking over your closing number of volume ix, I noticed what you say of the devotion of 32 years of your life; namely, that you had been all that time trying to promote

union among the professors of Christianity. And that you have proposed as the base of that union, the BIBLE, and the name CHRISTIAN. This proposition has failed to produce the effect, and I fear will continue to fail. For all the sects that profess the Protestant religion, claim the name Christian, and say that their faith and practice are both founded on what is taught in the Bible; while one contends that infants are proper subjects of the church, and should be admitted into it by baptism—and another contends that the Bible does not allow any to be made members of the church but such as believe the Gospel, and repent of their sins, and forsake them.

Suppose that all were to throw away the names which they have added to that of *Christian*—still they would not be one while their faith and practice differ. While one believes baptism necessary to salvation, and another believes that faith alone is all that is necessary; while one says the *mourning bench* is the place to obtain remission of sins, and another says it is in the passage through the water—in *baptism*. While one attends to the institution of the Lord's Supper every first day of the week, and another quits it entirely—while all the religious duties, such as baptism, the Lord's supper, the assembling together, etc. are called *external religion*—I say, while these things continue, nothing will be effected, even if the names added to that of Christian, were all thrown away.

The fact is, that if all the party zeal which is created by these different notions of what the Bible teaches, was subtracted, there would be very little remaining; if this were effected, it would soon appear who labored for the *flock*, and who for the *fleece*.

All the sects in Christendom pray for union, *provided*, all be united upon *our platform*. But not one of them would be willing to abandon any unscriptural practice for the sake of union. When will pædobaptists quit sprinkling in the room of baptizing? Till then the church will not be united. If the churches were united as they now exist, it would be like the union of *nitre, sulphur, and charcoal*—they would explode. Yours affectionately,

M. WINANS.

REMARK.

All that our brother has said, is lamentably true. But what must be done? Keep the duty of union before the public, till all see, and feel the difficulty. Then may we hope for a general reform.

EDITOR.

Honored Elder in Christ—You will no doubt be surprised when you learn who it is that thus attempts to address you; for says the apostle, let your women learn in silence, and if they wish to learn anything, let them ask their husbands at home. But what must those

like myself do, who have not this privilege; situated far distant from a congregation of saints, and have no one to stay their wavering minds, or lift their sinking heads? Under present existing circumstances they must be exposed to the buffetings of Satan, and for want of spiritual food, they frequently languish and die. I should not have been so presuming as to have attempted to address you on the subject of my letter, had I not been strengthened by the communication of brother Reynolds, Jones, and Henderson, in the last number of the *Messenger*. That letter, like a seasonable shower upon a thirsty plant, revived my sinking hopes. I was sorry to see them drop the subject so far short of its ultimate end; but I hope to see them resume it. I have for some time been wearied with the sound *reform, reform*, like the hurricane, or the rushing wind, without any visible sign of God's being there. I believe the doctrines of the reformation to be those delivered to the apostles by our Savior.—But did our Saviour complete the church, or did he leave this for the Comforter to do? Most assuredly this was the work of the Holy Comforter, sent from the Father. And what were the teachings of this infallible Messenger? What moral effects were the product of his power? 'And they that had possessions sold them and brought their wealth and laid it at the feet of the apostles, and no one said that aught of the things which he possessed, was his own, but they had all things common.' Now brother Stone, taking this heaven sealed church for a pattern, and where is your christian church, after all the noise of reform? The Lord said to Moses, 'See that thou do all things after the pattern shown to thee in the mount.' Christ also, previous to his ascension, said to his apostles, 'And when he, the Holy Spirit, shall come, he shall teach you all things.' Ought not christians to be particularly careful to do all things according to the dictates of this heavenly Messenger? How can they expect to force their entrance through the straight gate, carrying along with them their houses and lands, arrayed in goodly apparel, and fairing sumptuously every day, while many in the Lord are lacking food, and raiment? But how is this to be avoided under present existing circumstances, while money seems to be the one thing needful, and he who fails to gain, must fail to live? Many among us have the disposition to contribute to the wants of our fellow creatures; but in so doing we endanger our interest, and expose our own families to want. This must ever be the case while that curse of curses is allowed of amongst us, viz, the holding of personal property. This is not according to the pattern shown us by the Holy Spirit.

Christians may talk of reform till they grow weary of their own sounds, while they allow this accursed thing to lurk within their borders. Their words to me are as sounding brass or a tinkling cymbal. I have long been looking for something on this subject, from the reformers, so called, but I had almost concluded that it would require another pillar of the smoke of the wilderness, to set forth the church

in her native beauty. But as they have left the door open for reformation, I feel in hopes they will go on to perfection.

The bold Indianian, S. M. M'Corkle, thinks the theory of the reformation has gone its length. I cannot give it up so soon, but feel in hopes they will not stop short of that all finishing capstone of the christian religion. But should they stop short of the completion of his will, the Lord will raise up others to take their crown. The bride must be made ready for the reception of the bridegroom. I cannot help thinking that christians must embody, and throw their interest together, before the church can look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.

What could stand before the christian church, armed as she is with truth, and clothed with the righteousness of the saints, if she would place herself in a situation to let her beauties shine by exhibiting to view, and carrying into execution all those heaven born principles which the word of truth contains? But how can this be, while one is rich, and another poor—while one is successful, and another failing in the things of this world?

There are in this section several who have embraced the doctrines of the reformation, among whom are some of immense wealth, continuing to add treasure to treasure; exacting unlawful usury from poor men with large families of small children, and nothing to depend upon for support but their daily labor. Go read the fifteenth psalm of David, and say, 'Who shall abide in his tabernacle? Or who shall dwell in his holy hill?' But I cannot look for anything better, while gain is as essential to life as it now is. God has blessed me with enough of this world's goods, but what is that to me, while many dearer to me than self, are destitute of houses or homes, driven from place to place, raising families in disorder and wretchedness, imposed upon, and trodden under foot by the unjust dealers of the land; who, like a cloud of devouring locusts, are eating up the land, forbidding justice to enter the streets. What article do we use, for which we do not pay an unjust price? O when will God set judgment in the earth, and plead the cause of the poor and needy!

I am at a loss to know whether I ought to send this scrawl to you or not; but I have so much confidence in you, that I think you will not construe it to my injury. You will no doubt take many exceptions to it; but that is your privilege. I wish you would come to W.——— as soon as possible. This from your unworthy sister in the Lord.

LOIS CLARK.

April 2, 1836.

REPLY.

Dear Sister—I have given your communication publicity in order to arrest the attention of the church to the subject on which you have

written. To me it is not novel. I have long considered it in all its bearings, and yet am unprepared to decide positively on it. The columns of the Messenger are open to a christian investigation of the subject. May God lead us into all truth, and give us the very spirit of truth, that the word of the Lord may be glorified in all the earth! Amen.

EDITOR.

PUTNAM COUNTY, LA. March 25, 1836.

Dear Brother Stone—

The ancient Gospel which is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek, is still making its way to the hearts of some in this section of the country. Through the course of the last winter, there have been added to our congregation about 20, some by immersion, others by letter; so that in all we number about 60 at this time.

Queries, by W. Wilson.—Acts 19, latter clause of the 2 verse.—‘We have not so much as heard whether there be any Holy Ghost.’ New version, ‘We have not so much as heard whether the Holy Spirit is received.’ Which is the most consistent with the original?

Ans. by the Editor. The translation of king James’ Bible is certainly most proper.

Heb. 4, latter clause of the 3 verse. ‘Although the works were finished from the foundation of the world.’ What works does the Apostle refer to?

Ans. 2. The works of Creation.

Ch. 6, and 2. What baptism, what laying on of hands, what resurrection of the dead, and what eternal judgment does the Apostle refer to?

Ans. 3. The *baptisms* were the different bathings, enjoined under the law, for purification of the flesh, and for consecration to office in the congregation of Israel. The *laying on of hands*, was an act, whereby the victim for sacrifice, and the person set apart for the sanctuary, were offered, and devoted to God. The *resurrection of the dead*, was prefigured under the law, by the unclean person bathing himself, previous to his entering the sanctuary, this signifying, that the poor defiled bodies of the saints must be sanctified through death, or by being buried, and rising again in immortality, before they can enter into heaven itself. The resurrection was also typified by the High Priest under the law, entering into the holiest of all by the blood or death of a victim—so Christ by his own blood, or death enters into heaven itself. *Eternal judgment.* The laws of Israel were divided into three classes; i. e., the common law, the statutes, and judgments. The *judgments* were the supreme law of the nation. When certain cases were brought before the inferior courts, if these

courts found the case not cognizable by the written laws and statutes, they referred it to the supreme court of which God was the Judge. By Urim and Thummim he gave judgment, and this judgment was final. The Jews concluded that such judgment was eternal--could never be annulled. This sentiment led them to commingle law and gospel, and caused them to err.

Ch. 7, latter clause of the 8 verse. 'But there he receiveth them of whom it is witnessed that he liveth.' Does the pronoun, *he*, stand for Melchisedec, or Christ?

Ans. 4. For Melchisedec.

Brother Stone, if you think these questions worthy of attention, we would like to see them answered. Grace, mercy, and peace be with you. Amen.

WILLIAM WILSON.

Brother Stone,

I have just returned from a tour to Clark, Edgar, and Coles counties, Ill. where I found the brethren of the several congregations living in peace, and coming up to the rule laid down in the gospel. I immersed two in my route; three came out of the ranks of the Methodists, and two from the Baptists. The above named Methodists were to be baptized in a few days by brother Shoote. I have immersed one since my return home, and in all six since my last.

May the grace of our Lord Jesus Christ be with you. Amen.

JOHN M. HARRIS.

COLUMBIA, March 9, 1836.

Dear Brother Stone,

Should the enquiry be made, why the reformation does not prosper in Maury (and indeed every where) many answers might be given; and perhaps all wide of the mark. The spirit of the world, grown quite gigantic, out of the highly artificial state of society, is no doubt one main cause; wealth, wealth, to satisfy the cravings of voluptuousness, and ambition, when it takes hold of the heart; soon renders it insensible to spiritual things. Nothing can be done with such, till some few are in the scuffle, rendered *Hors de Combat*; and cast their sick or dying eyes towards heaven, or, rather the sanctuary of a sect, which professes to save by faith, by feelings, by creeds, etc.

But whether this overgrown spirit of the world could vanquish the Gospel, if preached in purity, I know not; perhaps the trial has not been made since the Apostacy.

Through the whole sectarian world, has not the five points been all the Gospel preached, or is now preached? And is not the reformation hampered with them?

Is there any foundation laid in the nature of such a Gospel, for obedience, but gratitude, springing from great joy on being delivered from great terror? Will that overcome the spirit of the world; and bring in an everlasting righteousness that shall cover the earth? A trial of fifteen hundred years, says, *no! no!* Tried in a hundred forms, and still the answer is, no. The gospel that God freely forgives our past sins, from the benevolence of his nature, on our believing on the Messiah as his Apostle, and obeying him—has not yet been tried! Some way of getting round the cross of Christ (i. e., a stern departure from all sin) is mixed with every system, heretofore preached. Hence the body of sin is as great, if not as gross as ever. But if the work of salvation was laid on the shoulders of all; if each man and woman was taught, that they must take up their cross and follow Christ, or die, what would be the result? Would the Gospel, thus proclaimed, redeem the world from sin? I should rejoice to see it tried. One thing I deem certain; it would soon reduce all parties to two: wherever it came, all rationals would become either mortal Deists or Christians, in word and deed. On the one plain common foundation of obeying the written word, as the only way of life, and salvation, without any more wrangling about mystic modes of faith—debating which will save them from the consequence of sin; without being saved from it—all those then that feared the Lord, would speak often together, not about systems of faith, but about what is sin, and what duty; What the mind of Christ, as to their daily walk through life.

But enough of this. I am glad to hear the good cause is prospering in your part of the world. May it increase, and make practical inroads into the kingdom of darkness. We are doing little in this place. Our little band however, still keep trimming their lamps.—O that they might shine brighter, and not go out for want of Oil.

May we all go on striving, and living for the truth as it is in Jesus. Yours, etc.

ROBERT MACK.

EXTRACT FROM MR. FINNEY'S LECTURES.

Objection. If we do not transact business on the same principles on which ungodly men do it, we cannot compete with them; and all the business of the world will fall into the hands of the ungodly. If we pursue our business for the good of others, if we buy and sell on the principle of not seeking our own wealth, but the wealth of those we do business with, we cannot sustain a competition with worldly men, and they will do all the business.

Let them have it; then. You can support yourself by your industry in some humble calling, and let worldly men do all the business.

Obj. But then how should we get money to spread the Gospel?

A holy church that would act on the principles of the Gospel, would spread the Gospel faster than all the money that ever was in New York, or that ever will be. Give me a holy church that would live above the world, and the work of salvation would roll on faster than all the money in Christendom.

Obj. But we must spend a great deal of money to bring forward an educated ministry.

Ah! if we had a holy ministry, it would be far more important than an educated ministry. If the ministry were holy enough, they would do without so much education. God forbid that I should undervalue an educated ministry, etc.

INDIANA, VIGO Co, April 2, 1836.

Dear Brother Stone,

These come to inform you that we are yet striving for the truth in the love of it. There is not much, or not enough of the spirit of forbearance among us. We must try to lead men out of error, not drive them, as you know. Love is the only weapon to destroy enmity.

In Park county I have preached for some time past, and have had the pleasure to immerse five lately. Some more appear to be almost persuaded to be christians. If our brethren who profess to desire union, would prove it by all they do and say, instead of abusing others whom they think to be wrong, much more good might be done. May the Lord deliver us from a party spirit! May love, mercy and truth enable you to convince all who read your writings, of the necessity of a meek and quiet spirit! May the love of God, and the communion of the Holy Spirit, rest and remain with you, and all God's people. Farewell.

ELIJAH WARD.

Introduction to a sermon by president Davies, on the sacred import of the Christian Name. Text, Acts xi, 26. *And the disciples were called Christians first in Antioch.*

Mere names are empty sounds, and of but little consequence; and yet it must be owned there are names of honor and significance; and when they are attended with the things signified by them, they are of great and sacred importance. Such is the Christian name: a name about seventeen hundred years old. And now when the name

is almost lost in ignorance, error, vice, hypocrisy, and formality; it may be worth while to consider the original import of that sacred name, as a proper expedient to recover both name and thing.

The name of Christian was not the first by which the followers of Christ were distinguished. Their enemies called them Gallileans, Nazarenes, and other names of contempt: and among themselves they were called Saints, from their holiness; Disciples, from their learning their religion from Christ as their teacher; Believers from their believing in him as the Messiah; and Brethren from their mutual love, and their relation to God and each other. But after some time they were distinguished by the name of Christian. This they first received in Antioch, a heathen city, a city infamous for all manner of vice and debauchery, a city that had its name from Antiochus Epiphanes, the bitterest enemy the church of the Jews ever had: A city rich and powerful, from which the Christian name would have an extensive circulation; but it is long since laid in ruins, unprotected by that sacred name. In such a city was Christ pleased to confer his name upon his followers; and you cannot but see that the very choice of the place discovers his wisdom, grace, and justice.

The original word, which is here rendered called, seems to intimate that they were called Christians by divine appointment, for it generally signifies an oracular nomination, or a declaration from God; and to this purpose it is generally translated. Hence it follows that the very name Christian, as well as the thing, was of divine original; assumed, not by a private agreement of the disciples themselves, but by the appointment of God. And in this view it is a remarkable accomplishment of an old prophecy of Isaiah, chap. lxxv, verse 2.—‘The Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name.’ So Isaiah lxxv. 15. ‘The Lord shall call his servants by another name.’

This name was at first confined to few; but it soon had a surprisingly extensive propagation through the world. In many countries indeed, it was lost, and miserably exchanged for that of Heathen, Mahometan, or Mussleman. Yet the the European nations still retain the honor of wearing it. A few scattered christians are still to be found here and there through Asia, and Africa, though crushed under the oppression of Mahometans and Pagans. The name has likewise crossed the wide ocean to the wilderness of America, and is worn by the sundry European colonies on this continent. We, in particular, call ourselves Christians, and should take it ill to be denied the honor of that distinction. But do we not know the meaning, and import of that name? Do we not know what it is to be Christians indeed? That is, to be in reality what we are in name. Certainly it is time for us to consider the matter; and it is my present design that we should do so.

Now we may consider this name in various views; particularly as a name of distinction from the rest of the world, or those who know not the Lord Jesus, or reject him as an impostor;—as a patronymic name, pointing out the Father and Founder of our holy religion, and the christian church;—as a badge of our relation to Christ and his servants, his children, his bride;—as intimating our unction by the Holy Spirit, or our being the subjects of his influences; as Christ was anointed by the Holy Spirit, or replenished with his gifts above measure (for you are to observe that, anointed, is the English of the Greek name, Christ, and of the Hebrew, Messiah):—and as a name of appropriation, signifying that we are the property of Christ, and his peculiar people. Each of these particulars might be profitably illustrated. But my present design confines me to consider the Christian name only in two views; namely, as a catholic name, intended to bury all party denominations; and as a name of obligation upon all that wear it to be Christians indeed, or to form their temper and practice upon the sacred model of Christianity.

From the Cumberland Presbyterian.

THE CHURCH MUST BE CONVERTED!!

[Concluded from page 61.]

But do you say the church is converted already? Admit the fact, but may she not need a new conversion? Regeneration can be but once: but conversion may be repeated. Peter had been converted when Christ said unto him, 'when thou art converted, strengthen thy brethren;' for in the very same verse he tells him, 'I have prayed for thee, that thy faith fail not.' Peter had faith, and therefore had been converted, but Christ foresaw that he would turnback and deny his Lord; but he prayed that his faith might not fail, and his prayers are always answered, he knew that Peter would be re-converted.—There are many Peters now-a-days, that have to be converted more than once: and there is no doubt but the whole church might be converted without any loss of piety: and some there are who stand in as much need of a second conversion as did Peter. It might truly be said of the whole church at the present, with very few exceptions: "Verily, verily I say unto you, except ye be *converted*, and become as little children, ye shall not enter into the kingdom of heaven." Most Christians are going in the wrong direction for heaven, and they must be converted if they ever get there.

But how converted? Why converted from the love of the world. "If any man love the world, the love of the Father is not in him!" That is the word of God, and it will stand true; though every worldly-minded professor should sink to perdition under its broad condemnation. Every lover of the world must be converted, otherwise, he cannot enter into the kingdom of heaven. It is a fearful thought,

and we shudder whilst we write it, but we have awful forebodings that thousands of the present generation will fall from high places in the church to the depths of endless perdition! Unless there is a speedy, and extensive conversion from the love of the world, we are assured from the infallible word of God, that all those professors, who are exerting all their energies to amass wealth, "will fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." "For the love of money is the root of all evil: which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows!" But, "brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his ways shall save a soul from death."

Christians must be converted, not only from the love of the world, but from conformity to the ways of the world. "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Members of the church now-a-days labor and toil and strive to keep up with the world—to look like the world—to be like the world; aye, to be one of the world. Are such world conforming christ's the living epistles of Christ, known and read of all men? Did Christ conform to the ways of the world? Is he not our ensample in all things? Did he not suffer death that he might redeem unto himself a peculiar people? Can we follow Christ and the world!—"If any man be my disciple, let him deny himself, take up his cross and follow me." Great God! convert the church from the maxims and manners of the world, to the example of Christ.

But Christians must be converted, not only from the ways of the world, but its spirit. "Now any man have not the spirit of Christ he is none of his." "For as many as are led by the spirit of God, they are the Sons of God." "except ye be converted, and become as little children ye shall not enter into the kingdom of heaven."—Little children are harmless, confiding, loving, unsuspecting, forgiving. Are these characteristics of modern Christians? Are they harmless? Are they confiding? Are they loving? Is it said of them now, behold! how they love one another? Are they unsuspecting? Have they that charity that "thinketh no evil"—"hopeth all things? Are they forgiving? Let facts answer.

Christians must be converted from sectarianism, divisions, discords and strife. The church was originally ONE, and "the multitude of them that believed were of one heart and soul." Christ prayed that they, and all that believe on him through their word might be ONE. The Apostles exhorted to follow after peace, to strive together for the UNITY OF THE SPIRIT. The church must be united, before the world can be converted. And before the church can be united, she must be converted from the love of sectarian distinction. It is anti-scriptural—it is absurd—it is madness to dream

of the conversion of the world, and the ushering in the millennial glory, till the church is first converted from the sectarian strife, and restored to her original unity. We hear a great deal said about the conversion of the world, many fine speeches are made, concerts of prayer are offered up, and some exertions are being made. That is all well enough, and these exertions should be increased a thousand fold; but the church must be converted before the work can be accomplished. And as that is the first work, would it not be more sensible—more scriptural, to set about it first? The conversion of the world goes on but slowly; yet it makes as much progress as the conversion of the church. But if we were to commence in the right way, and preach, and labor, and pray for the conversion of the church might we not have more success. Surely it's not so difficult to convert the church as the unconverted world! And if we lack courage and faith to undertake the lighter task, how shall we accomplish the greater! Why is it that christians are more willing to send the light of the Gospel abroad, than to cultivate the warmth of love at home?

We have reduced our operations for the conversion of the heathen, to a regular system. Societies have been organised for the purpose of raising means, sending out and sustaining laborers in foreign fields. These associations hold annual meetings, report the progress made in the great work, set forth the difficulties encountered and the opposition yet to be overcome, and portray in moving strains of eloquence, the growing prospects of the cause. In this way the public mind is enlightened, and thousands are excited to more vigorous efforts. This is all right. But why not adopt some system for the conversion of the church? Will it ever be accomplished by single individual exertion? Do we not need combined and concentrated effort? Would not an association for the conversion of the church be a good thing.

But as the whole church must be thoroughly converted, before the heathen can be evangelized, so some part of the church must be reclaimed, before any portion of the unregenerated will be converted. both judgment and mercy begin at the house of God. It is a true saying that all genuine revivals of religion commence in the church: and we challenge the proof, that there ever has been, from the day of pentecost down to the present, one revival, where the whole church was in a state of apathy and lukewarmness. The history of the church will not show one single instance; for God works through the church, and when christians are reclaimed, sinners are converted. the work of regeneration in the world is always in proportion to the work of conversion in the church. No more sinners are converted, because no more Christians are reclaimed.

Would you have a revival? The church must first be converted. Take measures for reclaiming the church from her backslidings and worldly-mindedness, and then you are in the way to have a revival. Follow up those measures till the church is thoroughly converted and

restored to her first love, and you are sure to have a gracious and powerful revival

Why have we no revivals in the South West, now? Simply because the church has gone astray after "strange gods." Mammon, conformity to the world, and the 'strange fire' of sectarian zeal, have seduced and corrupted the church. "Rejoice not, O Israel, for joy as other people; for thou hast gone a whoring from thy God; thou hast loved a reward upon every corn floor"—ay and upon every cotton and tobacco field, upon every mercantile transaction, and speculation of every kind in which the church is engaged, does she now "love a reward." These be her Gods. She is striving to lay up treasure in this world: as to laying up treasure in heaven, that's to be the work of eternity—no time for it now. And just so long as this state of things continues, will the church be without revivals. We are sometimes disposed to complain of the thoughtlessness of the ungodly, while we are lending the weight of our influence to beguile them on to hell! And if we could not be chargeable with their condemnation, we must repent and be converted, that our sins may be blotted out when the times of refreshing shall come from the presence of the Lord. "Remember therefore from whence thou art fallen, and repent, and do thy first works; or else I will come quickly and will remove thy candlestick out of his place." "Repent: or else I will come upon thee quickly, and will fight against thee with the sword of my mouth.—" **THE CHURCH MUST BE CONVERTED!**
CUM. PRESBYTERIAN.

From the Journal and Luminary.

WHAT KIND OF A PLACE IS HEAVEN?

If we were to judge of the nature of a Moslem's heaven, from his conduct in life, we should rightly suppose that sensuality would be the spring of all his expected joys. If we were to form an idea of a christian's heaven by the same rule, what kind of a place would it be? And since the church is the light of the world, and the only living, active depository of heavenly principles, may we not justly look upon it, as an index to the pursuits and enjoyments of its members in a future state! Heaven, then, (being the consummation of their most ardent desires on earth) will be a place where each one shall have as much money as he wants. Now, and then one, to be sure, will have freedom from sin, and holiness of heart, as the objects for which his soul longed: 'What shall I eat?' And 'what shall I drink?' Will be the interesting inquiries which shall pass through the unnumbered throng. Some indeed, from choice will be content with 'angels food,' and to drink of the 'new wine, which their 'Prince shall give them.' They shall be clothed in white robes; but most of them shall be cambric or satin instead of righteousness.

It will be a place where God shall be worshipped as often as they can spare time—once in seven days at least. When they meet for worship, all will come who can conveniently. As nearness to God was never their ruling desire, they will probably not have their ‘solemn assembly,’ very near the throne, nor before it, ‘but some where, where they can stand up or kneel down, give a correct sound to musical notes, and have a precious time in sleep without being interrupted by the ‘light of God’s countenance,’ or the rebuke of his eye. Some indeed will always be seen at the foot of the ‘great white throne,’ singing with melody in their hearts a new song which they had partly learned on earth. Heaven will be a place open to theological discussion. While some will rejoice to learn Him who was meek and lowly, and will delight to talk of the Savior’s love, others will be earnestly engaged in making others see, and think, and act, just as they do on the minor points of divine truth. ‘If ye do his will, then shall ye know of the doctrine,’ is not the way in which they decide doubtful disputations.

As few people are more diligent in business, (I don’t say fervent in spirit, serving the Lord) than church members while on earth, heaven will doubtless be a place of great activity, industry, and enterprize. And as they are to live forever, how they will heap up gold and silver and add house to house—avarice also, growing stronger and stronger with increased possession, how they will love their riches and delight themselves in abundance of wealth! Now sir, if I have been correct in supposing that the desires of Christians in a future state will differ only in degree, not in nature, do you think that those who don’t belong to the church would have any objection to the society or employment of heaven?

ONCE MORE—An anonymous writer has sent me a communication on the doctrine of the Atonement. I would willingly publish it and reply to it; but cannot, without departing from my long, and fixed purpose to publish nothing without knowing the name of the author. When he shall please to give me his name, his communication shall appear.

EDITOR.

RELIGIOUS INTELLIGENCE.

LYNN, MASSACHUSETTS, March 17, 1836.

Father Stone,

I have been a few months only in this place, but I trust my labor has not been in vain. Many souls have embraced religion, and the good cause is prospering. I think there is the appearance of a great and glorious work. Yours in Christian love and union.

WM. LANE.

Brother O. Johnson of Georgetown Ohio, writes April 1, 1836, that brother R. Rickett has lately baptized 3 in that place, and 4 at Higginsport, and several more were added at Georgetown.

OBITUARY.

Died, in Morgan Co. on the 25th of March, Mary C. Rigdon, eldest daughter of Roger and Elizabeth Laughlin of Adams Co., in the 36 year of her age. The deceased had been for a number of years a member of the church of Christ, and in her last moments enjoyed a full measure of the comforts of that religion she had professed before the world. She has left a husband, aged parents, brothers and sisters, and a large circle of friends to mourn a loss which nought on earth can supply; and there remains an only child, a son, of days too few to feel the loss he has sustained, but who, if life is lengthened out to future years, is doomed to learn that she who gave him birth, lies cold and silent in the grave.

"The dear delights we here enjoy,
And fondly call our own,
Are but short favors borrowed now,
To be repaid anon.

'Tis God that lifts our comforts high,
Or sinks them in the grave.
He gives and, blessed be his name,
He takes but what he gave."

RECEIPTS SINCE LAST NUMBER.

ILLINOIS. JACKSONVILLE, Chs. Talliaferro, Pet. Conover, Js. McGill, J. Major, Michael Huffaker, for 10. J. Wright, J. Dennis, 9. S. Riggs, McDow, J. Campbell, 10. DILLONS, I. Boyle, Mrs. S. A. Boyle. L. Morris J. Rankin, Az. Pugh, R. Hodges, P. Whip, C. Gill, E. Bailis, Js. Fisher, for 10. CLIO, Geo. Laughlin, 10.

TENNESSEE. NASHVILLE, J. Hardiug paid 10 00 for self, A. Demoss, Josh. Cloyd, M. Usrey, G. Harding, T. McGavock, W. Mitchell, A. Brown, Ben. Woodard, P. H. Allen, and G. Trabuc paid 10 for others, all for volume 10.

ALABAMA. MOULTON, Eld. C. McDonald, 10 00, lost by mail.

KENTUCKY. MAYSVILLE. Eld. Rickett for S. January, W. C. Holton, Wm. Rowsee, Wm. Corwine, Js. Philips, for 10. CYNTHIANA, A. Moore for J. M. January for 9. Tho. Smith 8, 9, Tho. Oder 9, Wm. Patterson 9, Col. G. Berry for 8—in A. Moore's hands.

OHIO. GREENFIELD. Ed. Byram 10. GEORGETOWN. O. Johnson for self P. Devore, H. Lindsay, Wm. Crabb, Sam. Horn. 10.

MASSACHUSETTS. LYNN, Eld. Wm. Lane, 5 00, and a few months before 5 00.

CHRISTIAN MESSENGER.

BY B. W. STONE:

AN ELDER IN THE CHURCH OF CHRIST.

"PROVE ALL THINGS, HOLD FAST THAT WHICH IS GOOD."—PAUL

VOL. X.] JACKSONVILLE, ILLINOIS, JUNE, 1836. [No .6

THE CHRISTIAN MESSENGER,

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NUMBER III.

CARLISLE, NICHOLAS Co. Ky Jan. 5, 1836.

Elder Badger,

Dear Sir—Elder Isaac N. Walter, of New York city, has had the goodness to send me the C. Palladium; three numbers of which I have just received and read. But how am I grieved on reading it! Do you ask me why? I answer, I am grieved, *exceedingly* grieved to find myself and my friend so much misrepresented. You speak of our views of Christianity as heartless dogmas—as soul-chilling, and spiritless doctrine. And you say, some of our brethren in the west have been captivated, deluded, and led astray by these dogmas—that the reformation for which we plead, can no more be united with that produced by the Gospel of Christ, than iron and clay can be united. Thus far Elder Badger. You will perceive that I do not give your precise words in every instance, but I have certainly given your meaning, as no doubt you will allow.

Next comes the testimony of I. N. Walter. He relates a conversation which is said to have taken place between brother Alkire, of Ohio, and a certain minister of Kentucky, who, he says, has renounced the Gospel for the new system of reformation. Brother Alkire, as the tale goes, asked said preacher how he understood the passage of scripture which says, "If thy right hand offend thee, cut it off and cast it from thee." The minister replied, "He had nothing to do with it, only understand it as it reads;" and further stated that it ought to be practised; and then presented the circumstance of a man near by, who had become offended with his right hand, and had cut it off, under the influence of the new system. This inference is palpable. Such is I. N. Walter's testimony, upon which I have a remark or two to make.

Brother Alkire, of Ohio, is a man of unquestionable veracity.—Nor am I disposed to question that of Elder Walter: and yet I cannot help thinking there is some mistake in this tale. I think I know the minister, and the poor, deluded, fanatical, not to say deranged, man referred to; and I venture to say, that at the time he cut off his hand, he knew not that there lived such a man as Alexander Campbell. But, be this as it may, one thing is certain; *No man understanding anything of the principles for which we contend, ever taught such a doctrine.* Last of all comes the testimony of A. C. Morrison. And what has he to say? Why, forsooth, that we take the main-spring out of the time piece—the Holy Spirit out of Christianity—that we have exchanged living gospel for a dead letter!!

Such is the testimony of three formidable witnesses, and such the means, my dear Sir, which you are affording your numerous readers of forming an estimate of our religious views, and characters! And perhaps I hazard little in saying, that the larger portion of your readers have never seen a line from any of our pens, exhibiting our religious views. In the light, then, in which you have presented us to them, we must appear any thing but Christians, and our sentiments any thing else than the truth as it is in Jesus. Our religion is heartless—spiritless. It teaches men to pluck out their eyes, and cut off their hands. 'Tis as bad as infidelity; for it takes away the main-spring of Christianity, and consequently stops forever the influence of its heavenly machinery. It is wanting in every christian grace—is one of the greatest impositions ever palmed upon the christian world. You eulogise Elder Gardner and his pamphlet.—This surprises me. For certainly it is a poor production, and exhibits any thing else than deep research, and a thorough acquaintance with the writings of A. Campbell. This Elder presents six items, which he says we call the ancient Gospel, and yet *not one of the six*, except the third, is included in what we call the Gospel, and even that one is not fairly stated!! And yet this is the man whose deep research, and thorough acquaintance with the writings of A. Campbell, qualifies him so admirably to expose his heresies! Now my dear Sir, I appeal to your candor and piety, whether it is fitting that your columns should be open to every one that chuses to abuse and misrepresent us; and at the same time shut them against us? Does our law condemn any one before it hears him? The question then is—will you hear us? Will you permit us to speak through your paper, to our brethren in the north-east and elsewhere? Error can do no harm if truth be left free to combat it. You say you like to see a man undaunted and independent. So say we. A cringing, cowardly spirit, in time of trial, you say, may be indulged by the faint hypocrite, but it ill becomes the high toned feeling of the faithful reformer. So we think. We shall therefore expect to see manifested on your part, that undaunted and independent spirit, and high toned feeling, which you so much approve in others, in permit-

ting us to occupy a few columns, in each number of your paper, in our defence. This reasonable request you certainly will not refuse us. And we pledge ourselves if you grant it, that nothing unworthy the dignity and gravity of Christianity, nothing unkind, or unchristian, shall drop from our pen. If you grant us the request we make, you will insert this communication in your paper, and inform me of that intention through the same medium. If not, please return this communication, and send me the Palladium no more, as I am not willing to pay postage for misrepresentations, without the liberty of correcting them.

JOHN ROGERS.

PALLADIUM OFFICE, February 8, 1836.

Elder J. Rogers,

Dear Sir—I am extremely sorry our feelings and views are so dissimilar respecting the within. With much regret I here, agreeable to your request, return your letter, and shall discontinue the Palladium according to order. I am, with very great respect, yours.

J. BADGER.

From the Cumberland Presbyterian.

LET BROTHERLY LOVE CONTINUE.

Thus said the great and good Paul. That very man that had a difference with Barnabas, and parted or separated from him. That charged Peter with dissembling and leading Barnabas and other Jews away with his dissimulation. Did he love Barnabas and Peter? He did most sincerely; but he loved the cause of God too dearly to connive at their improprieties. He and Barnabas went to different fields to labor, but still they loved each other as brothers. They could not love the imperfections of each other, but pitied each other on account of them, and endured them with much long suffering. Circumstances may sometimes forbid ministers laboring profitably together, as in their case; yet may they have confidence towards each other as christians and ministers, and not only confidence, but that brotherly love of which Paul speaks. Paul reprov'd Peter, and did it openly no doubt under the influence of Solomon's doctrine when he says, open rebuke is better than secret favor. He had two important motives in view: first, the purity and peace of the church; and second, Peter's own good as a brother. It is plain enough to all who try to understand these cases, that notwithstanding these petty differences, they did esteem and love each other. They did not fill the character of those spoken of among the Jews by Jeremiah when he said, "Every brother will deceive, walk with slanderers, and utterly supplant;" and therefore he admonishes them not to

trust even a brother. They did not by public remarks, nor private insinuations try to shake or destroy the confidence of the church and the world in each other. And why? Because they possessed and were influenced by brotherly love. When a brother sins flagrantly he ought to be reproved, and if possible reclaimed. If he appears incorrigible in his obstinacy, then we should hope the best we can in charity, and prepare for the worst that might grow out of his course. We ought not to despise and persecute him, neither ought we to take him into our bosom, until we are satisfied with his innocence or repentance. During this period we ought to pray for him, bear with him and try to bring him to repentance, and not to bite and devour him, lest we destroy him, or his usefulness in the world. Whenever a brother is slandered by another, until we have the best evidence that he is guilty, we are not at liberty to seclude him from our affections and society, and thereby grieve and discourage him, and say by our conduct to the world that we believe him guilty and unworthy. In this case we are to know no man after the flesh. It matters not whom we are to please or displease; whom we are to honor or dishonor: if we slight and neglect a brother of whose unworthiness we have no evidence, we close the way of his access to the hearts of his hearers, we break and mangle his spirit, we wound the Redeemer in the house of his friends, and give our influence to the cause of the devil against him. And the way in which Jesus looks on such conduct is plainly enough laid down, when he speaks of offending his little ones.

Let all that would destroy a brother without cause, hear it, and tremble, for God will avenge them that are his, on their voluntary adversaries. What is so desirable as brotherly love? The devil and his forces dread it more than any thing else. If ministers of the same and different denominations were all feeling and acting under the influence of brotherly love, if they were cautious, pitiful, loving, as they should be, how soon would this blessed leaven spread through the whole church! How soon would a brighter, better day begin to streak our moral horizon, that would roll a flood of heavenly light over the whole length and breadth of the land! How soon would the Atheist consider himself a fool sure enough! How soon would Infidelity veil her hateful deformity, and crawl into some pandemonium to show her wrath enkindling features no more! How soon would partition walls be levelled to the ground, and peace take a permanent place in every temple. The name of a Presbyterian, a Methodist, or a Baptist, would not then be like an icicle to chill our love, and cool our devotions; but every main, and distinguishing peculiarity would melt before brotherly love like wax before the fire. That is, they would cease to keep separate the members of the body of Christ. Then would the desert blossom as the rose, the parched lands become pools of water, and the whole earth appear as the blooming and fruitful Eden. While the eye of anticipation lingers

on the brightness and blessedness of that day my soul begins to be fired. May brotherly ever burn in my heart, may it mark all my intercourse with all christians, and may the world profit by the spirit of Christ copied into my whole life.

A UNIONIST.

P R E A C H E R S .

There is a great complaint in the West against the preachers, especially against those of the *Christian* church. It is said they have become worldly minded, inactive in their calling, negligent in study, and therefore uninteresting in their few addresses to the congregations. The allegations are too just to be denied. As this is a common case there must be a common cause why it is so. This cause I think is very apparent, from the following considerations.

1. The preachers have flesh and blood such as other men have, which require food and raiment to support them. Many of them have families dependent on them for food and raiment also, and for the education of their children. All this requires money; to obtain which they are obliged to exert themselves in some active business of life, as merchandizing, farming, medicine, law, teaching, etc.—These employments are good, but incompatible with the office of a gospel minister. By them his mind is distracted, his zeal cooled, his attention divided, his love of the truth and of the souls of men diminished, his inclination to read and study the scriptures weakened, his mind and energy sunk, his preaching dry and ineffective, his influence gone, and the world too often sits enthroned in his heart.—This is not the case with all; there may be a few exceptions—one of a hundred. They may apparently address the congregation with zeal; but the unction is wanting, and therefore no good effects follow—without the unction, the Spirit and the love of God in the heart of the preacher, he cannot feed the sheep. “If you love me feed my sheep.”

2. Another cause for the complaint against our preachers is, that they are neglected by the congregations. It is an ordinance of God that they who preach the Gospel should live by the Gospel. Altho’ we profess great zeal to promote the ancient order of things, yet it is evident that this is neglected; nor is there an ordinance more plain or more reasonable than this in the Bible. Many of us, by intensely looking at the errors of sectarianism, have almost concluded that they were wrong in toto, and that reformation must be a departure from their entire system. In this we have too well succeeded in several particulars, and especially in neglecting the preachers.—We saw among the sectarians idle drones, called preachers, professing to be called and sent of God, elated and strutting in the pride of their calling, exalting themselves above the people, and claiming

homage and support from the churches. We saw and heard them, and became fully convinced that they were either deceived, or were deceivers—for to us it was manifest that they were neither called nor sent by God; for they lacked the signs of an Apostle. Many of us, disgusted with such pretensions, became prejudiced against the clergy in general, withdrew our support from them. Some were for putting them down as a useless, if not a dangerous brood—that the people could do better without them—that every member of the church was a king and priest, and therefore had an equal right to preach, and administer the ordinances of the house of God. It is not strange that where these opinions prevailed, the preachers should be neglected, and put in the back ground. Nor is it strange, that the preachers thus neglected, should engage in secular pursuits for a living, and become useless in the work of the ministry. How can the churches blame them, when they have driven them to this course? If the preachers were not to engage in such secular employments, they and their families must suffer for want, then would they be reproached and despised as worse than infidels.

By these remarks I pretend not to justify the preachers for their worldly mindedness, and dereliction from duty. No: for had they the spirit of Christ and his apostles, had they the spirit of the ancient Gospel, the world would be under their feet; they would disregard the censure of man, and submit to poverty itself rather than abandon duty. They must remember the exhortation, "BE NOT CONFORMED TO THIS WORLD."

It is said that evangelists amongst us are supported by the people. This is as it should be. But are they only worthy of support?—Must others be neglected? What saith the scripture? What saith reason? If all but evangelists are to be neglected, will not the rest become, as I described them before, useless in the work of the Lord? Facts confirm this to be lamentably true

My brethren in the ministry; suffer a word of exhortation from your old brother, who will shortly have finished his toils, and cares in time, and leave your ranks on earth forever. Though you are neglected by the people with regard to a necessary worldly support, yet neglect not your duty. If you desire the smiles of the world, or its friendship, you must conform to it, you must labor and manage as they do, so as to obtain an equal standing with them in dress, equipage, and show. To obtain this, your time, labors, and cares must be employed, and but little of them left for your duty. O my brethren, endeavor to please your Lord, and save souls. You can spare much time for preaching, if you have the spirit of truth, and the love of souls at heart, and be contented with little. "But they that will be rich." Do read 1 Tim. 6, 9, with serious attention. If you faithfully do your duty, the Lord your master will not suffer you to want. An old faithful, superannuated soldier shall not by him be neglected. Your faithfulness, and consequent success, will

convince the world that God has ordained by the foolishness of preaching to save them that believe. What a happy reflection on a dying bed, that you have served the Lord faithfully, and not entangled yourself with the affairs of this life! How happy will be your reflections when you enter heaven! How glorious your reward!—Be faithful unto death, and you shall receive a crown of righteousness, and be welcomed to the joys of your Lord. May the Lord bless you, and bless his people, and save the world by his truth.

EDITOR.

WABASH CO. ILL. January 28, 1836.

Dear Brother Stone,

I do not feel very able to write on the subject of religion, but wish to say a few words; and as I am not anxious to appear before the public as a writer, you may dispose of this scrap as you think best. The cause of our Lord Jesus Christ is the cause I wish to be found advocating. Christ said to his disciples, "Ye are the light of the world." Now I ask where is the light? Is there that distinction between the professors of religion and the world that ought to be? If not, is not the light obscured? And if the light be darkness, how great is that darkness! The time is come that we can hardly tell a professor from a non-professor. Lamentable case indeed! And what is to be done? Reform! Reform! In what? In life and practice.

So let our lips and lives express
The holy Gospel we profess.

Yours with all due respect,

ANDREW BAIRD.

Brother Stone,

I will give you a short account of a few passing events that have taken place here. Some time since Dr. Nelson when in Columbia, gave notice that he would preach on a certain subject, at which time he aimed a deadly blow at us, under the name of "unitarians." After exhausting his arguments, he at length disgorged himself of one of his doctor like arguments by saying, "A unitarian preacher at the east had run off with another man's wife!" A tragical scene indeed for a Doctor to detail in the hearing of an audience of intelligent people. This was a kind of Sampson-like argument in favor of his own chastity and virtue, as well as of his brethren's; yes, as though he had said, "We have not acted thus wickedly, like this servile miscreant."

It is an inuendo of his, hoping thereby that the community would believe that it resulted from the sentiments we teach.

In volume 9 of the Christian Messenger, I see an unkind statement relative to me in part from Wm. P. Cochran, which is without cause and wholly destitute of truth. The remark to which I refer is this, "That the blood of Christ is of no more avail (efficacy) in the salvation of a sinner, than the blood of a martyr; and instanced Peter, Paul, Stephen, etc. That Jesus Christ was a mere man, or at least one of the higher order of created intelligences, such as Gabriel, Michael, etc., and that he, Jesus, created the world by delegation."—Now he knew that he never heard me avow any such doctrines, either directly or indirectly; and how he, perhaps, unblushingly could charge such odium on me, at the distance of eighty miles, is hard and strange. O my dear sir! you and I will have to meet in judgment; and why not let us preach often from these words, sound Rev. 22, 15 and 21, 8. On account of his having been a citizen of this country with me, I feared some one might give credit to the above, and consequently I got several names to a certificate, clearing me of these aspersions. The names of some that I recollect I will give; G. C. Melody was the first, he is a Presbyterian, and brother-in-law to Mr. Cochran; Gen. R. Gentry a member of the same church; T. Kirtley Esq.; Dr. A. M. Robinson; A. Perringer Esq.; and perhaps Dr. Jewel—however he told me that he never heard me teach any such doctrine, and this was the purport of the certificate, which was lost, being in the hands of a brother who died suddenly.

I have put off this communication a long time, because it looks so ill favored to see men professing religion as he and I do, thus wrangling, and one charging on the other such scurrillity, and I under the painful necessity of exculpating myself from the charges, so that my persecuted brethren abroad, may not have to suffer on the account of my silence. Enough, O yes, enough of this!

Once more I shall change the subject. Recently I was told that a talented Presbyterian, Mr. Yantis by name, would preach in an hour or so, and upon hearing him from Gal. 6, 7, "Be not deceived," near his winding up remarks he observed that, "There were some who went to and fro, teaching (and thereby deceiving) that if they would submit to one ordinance of God's house they were safe and secure, and then instanced Simon Magus who received an ordinance even from the hands of an apostle, and that did not sanctify his heart."

Sir, whom did you mean? If you meant the Christians, you are egregiously mistaken, for I am of opinion that you never read or heard it from any of our to and fro riding, or even writing, brethren. If you have, let us know who they are. We teach men and women to repent as well as to be baptized for remission of sins, to believe as well as be baptized, and they shall be saved. We never take any one command and say that salvation flows alone through it. One of two things must be the fact, he is ignorant of our views, or he intentionally misrepresented us, and he can hang on either horn of the dilemma! Or like a man, rivet his charge with good proof.

God is my witness, that I long to see professors of Christianity more social, intimate, kind, and friendly, frequently having frank interviews, and endeavoring like friends to help each other out of error instead of fermenting discord. When we pass each other with so much coldness, it looks more like a heathen than a christian land.—Yours, humbly wishing for a better state of things.

M. P. WILLS.

REMARK.

I am not pleased to publish personalities. Principles, not men, I wish to be my motto. Yet I have consented to publish this, because it is in defence of a brother.

EDITOR.

OBITUARY.

Elder Samuel Kyle, of Troy Ohio, died April 8, 1836. He was among the first preachers amongst us, zealous, active, and efficient. The particulars of his death we have not heard—when received we shall publish them.

Also, Elder Walter Warder of Kentucky, a Baptist preacher of the first order, beloved and respected by all his acquaintances. He was a good and useful man.

Died, a member of the church of Christ, in August last, in Columbia, Jesse Hart. From the time of his profession, he was truly a good man, lived respected, and died regretted. He died a member of the County Court. I think I never shall forget the feeling of respect that was manifested to him on the day of his funeral and interment, from all quarters. Here honesty compells me to say, that many of the Presbyterians manifested the deepest interest, and confessed him prepared for immortality. This I say because they deserve it, and to show that I am disposed to give them justice.

I visited brother Hart at his request, and tarried with him the night before he left this world, and he said he loved the Lord and sinners. He expressed a concern for his wife, as he had often done to me. The church has lost him, and why should I complain?

NOTE.

Great complaints are made to me from different quarters that the Messenger does not come to many of my subscribers. I cannot tell the reason why they do not; but of one thing I am certain, the numbers are regularly mailed.

EDITOR.

Died, a member of the same church, in January last, sister Jane Wall, consort of Samuel Wall, and daughter of Ash Emison. She is dead but she lives in the memory of her relations and acquaintances. But few such women have lived in our day. This I say with no view to praise the dead, but because these two are worthy of the little I say. She was truly one of my best neighbors; but our loss is I hope her infinite gain. Yours, wishing that I may reach heaven.

M. P. WILLS.

P. S. We have a church in Columbia, better than three years old. It numbers I believe sixty odd. One at Bear creek 3 miles off, having between thirty and forty members, and one at Rockbridge about five miles distant, with upwards of twenty. Times are not as flourishing as I could wish at this time. Among the persons that I have immersed is one sister, my mother, aged about seventy, who had been a Methodist about 20 or 30 years, and had not been able to turn herself in her bed for two or three years. She yet lives unharmed by her burial in water.

Also a year or 2 ago, I immersed your old friend and acquaintance Major Achilles Ewbank, aged seventy-five, and an old revolutionary patriot, and may he continue now a soldier of King Jesus. Amen. He yet lives.

M. P. W.

On Feb. 11, 1836, died Mrs. Sousley, wife of George D. Sousley of Fleming county Kentucky, after a confinement of almost a year with pulmonary contumtion. She was a member of the church of Christ for nineteen years, and lived a life corresponding with her profession. She died in the joyful hope of eternal life.

Also recently died in this place, Jacksonville, Lewis Ware, after a long and painful illness. He died a member of the church of Christ in this town, without fear.

DECREASE OF MEMBERS IN THE METHODIST EPISCOPAL CHURCH.

When the minutes of the Annual Conference were published at N. York, our friends were rather startled to learn that the increase of members up to that date was quite small, compared with former years;—but what will they think when the minutes recently printed at Cincinnati, containing the latest returns from the Western conferences, show them a total loss of four thousand one hundred and twenty nine! Yet such is the fact, The decrease of some eastern conferences, and the small increase of others, it was thought, might be accounted for in part, by the emigration to the west; but where are our western members who are missing? The east may have suffered by emigration to the west, and some other parts of the

west by removals to other parts, and if the favored parts had kept their own, with additions by emigration, the case would be less humiliating; but fix it as you will, there is in the aggregate a fearful declension. Instead of an increase of from forty to sixty thousand, we have fallen to a decrease of more than four thousand. Such a report has not occurred before in the annals of Methodism since about the time of the last war with England, and it becomes us all to make honest inquiry into the cause thereof. — *W. C. Advocate.*

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From the Cumberland Presbyterian.

O THE PREACHER! THE PREACHERS!!

Every one who thinks closely, must see a great impropriety, not to say a sin, in ministers of the gospel seeking places in the civil offices of the country. Mr. Editor what do you think? What does the church think? what does the world think? when told that from the ranks of the ministry there are now on the filed candidates for military offices! It is, I am afraid, too true. Well, what pretext, I wonder, will they set up for this strange step? Will they say like some before them have said, that poverty and hard necessity have urged them to it? Civil office seekers in the ministry have made this their plea. They were poor and embarrassed. But how did they become so? Was it by the selfdenying and laborious course that ought to mark the life of every preacher? Or was by speculation in horses, mules, sheep &c.? God knows and I am glad he does. If a preacher becomes involved by disobedience to his maker, is it any thing more than he might have expected? If misfortune had the same effect on them it had on Jonah, they would not have sought redress in protracted and more aggravated disobedience. But candidates for military office can make no such pretext, for there is no profit accruing to them from it. If our country were invaded, our liberties, lives or property endangered, then patriotism might operate and could not be blamed. Some of the ministers acted a noble part in the memorable revolution out of which our liberties grew; and I trust the ministry will never be found wanting in times of peril to the nation. But, I cant see any patriotism in a preacher seeking a military office in times of peace.

Is it the influence to be acquired by military titles, and to be made subservient to christianity, that constitutes their plea? Every body knows that it can add nothing to their influence. Is it the love of honor they have at heart? Ah! dont come close. On the other side of the globe, in olden time, military honors were perhaps the highest that worms could confer; but what are such honors here Are they such as ought to induce a minister of the gospel to incur the expenses of an unprofitable office, just to get the title, and the honor conferred by men? Surely not. How much do such minis-

ters as are candidates study the bible, the peace of zion, and the salvation of souls? How much do they think of their solemn consecration vows in their ordination? How much instrumentality are Christians to exert in encouraging their minister to seek the honors of this world? It is time for the church to wake on this subject. May God bless the church and save her ministers from the love of the world in every shape.

B.

BARTONS, ALABAMA, March 10, 1836.

Elder Barton W. Stone,

Beloved Brother. Alas! I fear, brother Stone, that the opinions of brother McCorkle are going to prove true. I am almost out of all hopes of seeing the world, or even the church radically reformed until it is done by the fire of the Almighty's indignation! The church, so called, is rotten to the very core. Truth, justice, mercy, and all the lovely attributes of christian character, are becoming strangers on the earth!! I am led to exclaim in the language of Jeremiah. "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" I cannot but believe that impending vengeance is hanging over our guilty land. The retributive justice of the Almighty will not sleep, nor be withheld forever. Yet I trust that as it was at the destruction of Jerusalem and the Temple, so there are some now who love the statutes of the Lord, and who will escape the fiery indignation that awaits an ungodly world. But my sheet is full, and I must desist. The Lord willing, you shall shortly hear from me again. Your brother,

JAMES E. MATTHEWS.

From the Religious Magazine.

CHRISTIAN UNION.

Very many of the fires which are continually breaking out in our great cities, are known to be the work of incendiaries, and it is said that three hundred thieves were actually caught during and after the recent conflagration in New York in the act of plunder. What proportion of those who were actually engaged, allowed themselves to be taken, the reader must judge. This fact is only one of the thousand indications of the exceedingly corrupt state into which masses of our population are getting. While this process of ruin is going on, how are the leading minds in the christian community occupied?—Not a few are engaged in bitter disputes about theological subtleties which none but trained metaphysicians can understand, in fierce and

obstinate struggles for ecclesiastical power, or in controversies about the forms and modes of organization in which Christianity is embodied.

Dr. Beecher after a long time of unwearied and successful effort in preaching the Gospel, is arraigned before ecclesiastical courts under the accusation of hypocrisy and slander!! And the Rev. Mr. Barnes, the eloquent preacher, the learned commentator, the devoted pastor is pronounced a heretic, by a numerous body of clergymen, and forbidden to preach. It is really truly sad to witness the contentions and petty jealousies of those who represent the church of Christ. Here the Congregationalists, Presbyterians and Episcopalians, Baptists and Methodists, old schoolmen and new schoolmen, new measures men and anti-new measures men, all contending as though the redemption of the world depended on their hair-splitting distinctions. And in the din and confusion of this conflict, "Christ and him crucified," which they all regard as the great power of God unto salvation, is neglected and almost forgotten.

It is still, however, pleasant to know that while the few are fanning the flames of discord, and fomenting jealousies, and filling the religious community with tumults and apprehensions, the great majority of the clergy and laymen of all christian denominations are peacefully and perseveringly laboring to promote peace on earth and good will among men.

Our country seems to stand at the head in respect to the number and variety and bitterness of its sectarian wars, but the same spectacle substantially is exhibited every where in Christendom, though in the old world the war is more entirely one of forms.

"The Presbyterian is the established religion of Scotland," says Mr. Colton, and the king of Great Britain is a dissenter in his own dominions as soon as he gets north of the Tweed. It is curious to see how intolerance is doomed to encounter intolerance. The church of England unchurches her legitimate daughter, the Episcopal Church of the United States. The Kirk of Scotland does the same to the American Presbyterian Church. American Episcopalians cannot preach in England, nor can American Presbyterians preach in the Kirk of Scotland. England unchurches Scotland, and Scotland England; and both shut out the United States. Shame upon us all, and upon the whole world."

What a strange creature is man! The American Episcopalian cannot admit to his pulpit his Congregational or Presbyterian brother, and when he or even his bishop crosses the Atlantic, every Episcopal brother closes his pulpit against him. The old school Presbyterian who closes his pulpit against the supposed heresy of the New England clergyman, becomes himself a heretic when he visits his parent church in Scotland. Dr. Spring is a heretic in Scotland, and Bishop McIlvaine is ecclesiastically outlawed by the very church which gave him his robe.

THE CHRISTIAN RELIGIOUS INTELLIGENCE.

Eaton March 11, 1836.

Dear Brother,

Truth is gaining but slowly in this country; Christians are not advancing. Some are advancing in the late reformation, and organizing the churches, as I think, nearer in gospel order than we have heretofore done; others a little east of us, determine to remain as they were 18 or more years ago. But alas! I fear some of them have forgotten that meek and lowly spirit that we possessed at that time, and now in the spirit of war are determining to reject any further reformation. In this way they do not occupy original ground, but are retrograding to the sects. In this section we appear to be standing aloof from both, and of course we are not advancing.

May the good Lord help us to start once more! I think I see some tokens of advance at present in our little company at Eaton. The prayer of all the sincere is, "Thy kingdom come," and I trust we will see better days. If ever the cause advances, it will be when we do not only by profession take the living oracles for our guide, but conform to all their requisitions. Oh that we could see Christians coming out from the spirit of the world, myself included, and walking in the spirit of Christ and his immediate followers! Then we should indeed be the light of the world, the salt of the earth. Then so far as our influence should extend, its salutary effects would be seen. A christian without love, or without the spirit of Christ, can not exist; yet we see the majority of professors in the spirit of the world, to whom the language of the poet Watts completely applies;

Mistaken souls, that dream of heaven,
And make their empty boast
Of inward joys and sins forgiven,
While they are slaves to lust.

Let us cry to God, and strive for reformation. May the good Lord bless you and us, in our endeavors for ancient order, and christian union. Farewell.

HENRY MONFORT.

GEORGETOWN, Ky. April 8, 1836.

I have received the accounts you have been at the labor to draw off; and I will place them in the hands of some person for collection. When I look over such accounts, I am filled with dismay at the awful delinquency there is in the world. Oh! when will purity be restored! Never, until the various items of the christian religion are punctiliously observed.

I have just returned from a trip to Liberty and Warsaw on the Ohio river. Brother J. W. Roberts was with me at Liberty, and had come through the neighborhood of Warsaw and Ghent. He left his influence in favor of the cause there. The prospects are very

good at Liberty. I went on to Warsaw and Ghent, and was at Warsaw the last Lord's day. Eighteen or 20 came and united on the Bible creed, and Christian name; about three fourths of them for confession and immersion. Oh! it was a joyful time. It seemed as if the whole audience would rush into obedience to the Gospel. I shall return there in a few days and meet with J. W. Roberts there. May the Lord bless you and yours, my worthy friend.

J. T. JOHNSON.

GEORGETOWN, KY. May 2, 1836.

Dear Brother Stone—I have just returned from Warsaw on the Ohio river, where brother Burnet and myself had a most glorious meeting. I believe I wrote you that three weeks prior I had visited the same place, and received from 18 to 20 persons. Brother J. W. Roberts was with us the first day. We, brother Burnet and myself, continued from Wednesday till Wednesday night following; in which time we received upwards of one hundred persons. Amongst these were several good, talented speakers. They will be able to move ahead from the start. Never have I experienced more real Christian joy. A union of effort predominated; and it concluded in a real union of kindred christian souls. Remember me in your prayers. My christian affection to sister Stone and all yours, as well as the brethren. Most affectionately.

J. T. JOHNSON.

Elder John Green of Lebanon Tenn. writes April 28. "I have nothing of much interest to write you. The brethren here stand firm on the foundation, and are living in peace and love. We have recently had some additions to the church, but party spirit both in church and state is destroying every thing good here. I have received three numbers of volume 10. I am pleased, brother Stone, that you have again commenced the good cause of love, peace, and union among christians on earth. Press it hard my brother, for it is the good and the right way."

Brother Richard Rickett of Maysville Ky. writes March 23 1836. That he recently baptized 10 persons in Ohio, and several more were added to the church.

Brother G. W. Banton of Banton's Ferry, Tenn. writes March 9. "Our present number is about 60. The church began here three years ago with six members. The most of this church have been added by confession and baptism."

A serious rupture is about to take place in the Bible Society.—The Baptists have translated the word *baptize*, in the New Testament, in the Burmese language *immerse*. The pædo Baptists refuse to circulate the book, or support it with the funds of the Society.—The Baptists retort on them that they have translated the same word

in the Chinese Testament *to sprinkle*, and yet they had never objected to the circulation of the book with the funds of the Society. It is probable that the Baptists will do as the Methodists and Episcopalians have done, withdraw and have societies of their own.

RECEIPTS SINCE LAST NUMBER.

- ILLINOIS.** FRANKLIN, J. Challen vol. 10. LAWRENCEVILLE, Js. Pool for B. F. Melone, Js. Lamatt, 10. CENTREVILLE, for J. Shadle 10, Sophia Greathouse 9, 10, Geo. Leatherland, Luther Orcott, Eld. W. Causter 10, E. Greathouse 8, Danl. Run 9. JACKSONVILLE, J. McGinnis 9, Samuel Simms 10, Jac. Huffaker sen. 10. CLEARY'S GROVE, Tho. Edwards for 5 copies of 9, C. Smedley 10. GREENVILLE, Js. McCaslin 1 50. COCHRAN'S GROVE, Wm. Dugger, 5 00.
- TENNESSEE.** NASHVILLE, Rec'd other half note of 20 00 by A. Trabuc for self, C. C. Trabuc, B. S. Willer, B. F. Shields, Wm. Shields for 10; and N. S. Anderson 9, 10, and Wm. Hart of Carthage 9, and 2 00 more. LEBANON, Eld. J. Green for self, A. Cowth, Js. Scobee, Wm. Palmer, Eld. E. Sweat for 10.
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CHRISTIAN MESSENGER.

BY B. W. STONE:

AN ELDER IN THE CHURCH OF CHRIST.

"PROVE ALL THINGS, HOLD FAST THAT WHICH IS GOOD."—PAUL

VOL. X.] JACKSONVILLE, ILLINOIS, JULY, 1836. [No 7.

THE CHRISTIAN MESSENGER,

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For the Christian Messenger.

MAY 25, 1836.

Having waited some time to see what attention the brethren would bestow upon the things submitted to their consideration, in the numbers on practical reformation, and seeing some approbate and none deny the truth of what has been written, I feel encouraged to invite attention again to practical Christianity. From what source has the Redeemer's cause most to fear? Not, as brother Rogers seems to think, from the establishment of Popery in the Valley of the Mississippi; neither from persecution by the world, so long as the church continues obedient to its spirit, maxims, and fashions; for the world will love its own. But while the love of money, "the root of all evil," with all its kindred evils, has root in the church, the cause has much to fear. If the rapidly increasing rage for riches, and the growing disposition to walk implicitly in the footsteps of fashion, are not extinguished in the hearts of christian professors, they will necessarily issue in the total neglect of all devotional exercises, and pave the way for the open renunciation of the christian religion. I am aware that before such a reformation as the New Testament would approbate can be effected, stronger measures must be taken than have hitherto been resorted to. Those who feel interested in the fate of the cause, and in the salvation of mankind, must unite their untiring efforts in redeeming it from the combined and deadly grasp of the world, the flesh, and the devil. They must be reconciled to the slander of being accounted the filth of the world, the offscouring of all things, while setting themselves against the popular current and exhibiting in their lives *all* the holy principles of the Gospel. Those who will not do so, must be compelled by the purity of the faithful to resign their pretensions to Christianity, and declare in favor of opposition to Messiah's reign. As well to live and die avowed rebels against God, as inconsistent professors.

What can be done? Exterminate the *root* of all evil, and then its trunk and branches will wither and die. What is the root of all evil? The love of money. 1 Tim. 6, 10. How is it to be exterminated? Be patient, and to this we will attend. Sister Clark, whose most interesting communication appeared in a late number of the Messenger, would say, by extinguishing individual interest in property, remove the cause, and the effect will cease. Whether the other churches followed the example of that in Jerusalem, or whether our heavenly Father intended that his people in all ages, countries and circumstances should follow it, I am not informed; but if circumstances then made it necessary for the saints to do that which heaven most certainly approbated, we surely have a right to do the same thing, when any description of circumstances requires it in order to the good of the cause. Then if we cannot otherwise subdue and control the inordinate love of money, let us have "all things common." But if any thing like an equality can obtain in the church of Christ upon any other principle, the object of my labors will be gained.—The *thing* I wish to see effected. As to the particular *way* in which it is to be done, I leave for the present to the wisdom of the brethren under the direction of God's word.

It is written that your body is the temple of the Holy Spirit which is in you, which (temple or body) you have of God, and you are not your own; for you are bought with a price; therefore glorify God in your body and in your spirit which are God's. We are here taught that we are not our own, but the Lord's, both in body and spirit.—On what principle then can we call any thing our own, irrespective of the Lord's claims? The earth is the Lord's, and the fulness thereof. The scriptures require that we shall not be slothful in business but labor with our own hands, that we may have to give to him that needs. The Lord requires all our faculties and members to be exercised in his service. To whom then belong the products of our labor? To ourselves, or to the Lord? If it please him through that care and industry which he requires of us to place any amount of this world's goods in our hands, does he not consider us as his stewards, and hold us accountable for the use we make of his property?—If this is not clearly taught in the scriptures, I am still ignorant of the will of God. But if these are the principles upon which our heavenly Father requires his people to act, what a fearful account will those have to render, who have inhaled the spirit of the world, and walking in its ways, continue to increase earthly treasures, holding them in possession, in view of the widow's rolling tear, and the orphan's bitter cry!

The world's customs and regulations will allow each member to have an equal interest in what belongs to the whole family. This is what nature and right reason dictate. Then should not those who constitute the body of Christ, who are members one of another, heirs

of God and joint heirs with Christ, have equal interest in all things which our gracious Father allows us to enjoy? Are we not to sympathize with each other? To suffer alike, to enjoy alike? And as far as possible fare alike in every thing? If this is Christianity, we never can have it while one in our Lord's kingdom has abundance, and another in consequence of stern poverty is doomed to ignorance and want. Let equality be established among christians, whether by a community of property or otherwise, and the temptation to love money ~~will be~~ removed, and they will seek their greatest comfort in keeping ~~the~~ commandments of Jesus. When these principles shall be received and acted upon, will be arrested the progress of that potent evil which threatens the extinction of pure religion. When this is accomplished, will be in all the borders of Zion hushed in perpetual silence the piercing cries of the poor and needy. Then being delivered from motives of selfishness and sordid gain, the redeemed of the Lord will love each other with a pure heart fervently, evincing to all the world that they are the disciples of Christ. And then, as from a city set on a hill, will a light shine forth carrying in it a redeeming influence which shall cause myriads of lost sinners to exult in the cross of Christ. May this glad day quickly dawn, and never know a succeeding night!

A. REYNOLDS.

From the Journal and Luminary.

HOW IT STRIKES THE MISSIONARIES.

A CRY FOR PEACE.

In the last Boston Recorder we find a solemn appeal to Pastors and Missionaries of all denominations, signed by eleven missionaries in India. It occupies three columns so that we are obliged to abridge it; but we shall aim to give a fair specimen of its spirit. We have no doubt that in the excitements of the last few years, we have some times been betrayed into the spirit here rebuked; but we will never suppress true principles to shield our own derelictions. A disposition to concentrate the power of the church on some subordinate object, to the neglect of her vital principles, is the curse of the age.—These missionaries, standing aloof from all our controversies, look with grief and shame on ecclesiastical bickerings, and call for peace. But our readers are waiting to hear them.

TO PASTORS AND MISSIONARIES OF ALL DENOMINATIONS.

JAFFNA, August 17, 1835.

Dear Brethren:

It has pleased our heavenly Father to prolong our lives in this pagan land, until some of us have begun to look forward to the time

when the work of the messengers of the church will close. Whether finished as it should be, we leave to Him who is Judge of both quick and dead. Feeling it a privilege to strive together with you for the faith of the gospel, and wishing to stir up your minds by way of remembrance, we take the liberty to address you, and to invite you to give your serious and prayerful attention to one of the most plain and important duties based on the broad principles of the Bible. We refer to the duty of

CHRISTIAN UNION.

Christians are branches of the same vine; members ~~of the~~ same body; a building fitly framed together, as lively stones ~~built~~ up a spiritual house for a habitation of God. As his sons and daughters, they call no man master. There is neither Paul nor Apollos.— Perfect love casteth out fear, and unites all in one; “as thou Father art in me and I in thee, that they also may be one in us.”

* * * *

We believe there is a great mistake on this subject. Christians have considered that they have the right to censure those of other denominations and societies; to withhold communion and fellowship by way of securing or defending what they call their privileges, feeling quite safe under the bulwarks of party. But from the little we have learned of Christ, we have no doubt that the King of kings, guided by his own laws, looks upon it as nothing less than civil war and rebellion. Whatever may be the economy of statesmen, among Christians there can never be strife on the question, who shall be accounted the greatest? “Ye shall not be so.” “Be ye not called Rabbi, for one is your master, even Christ, and all ye are brethren.— He that is greatest among you shall be your servant; and whosoever shall exalt himself shall be abased, and he that shall humble himself shall be exalted.” We can easily see the beauty and feel the force of this principle.

Every Christian recognizes its justice; and yet how seldom do we confess our faults to one another, and pray for one another, that we may be healed! On the contrary, the feelings of personal and relative importance are roused up, and put themselves in attitudes of attack or defence on the slightest occasions. But why? Does not our knowledge of good and evil admonish us not to enter into temptation? Do not our better feelings check us? Why then do we not “rather suffer ourselves to be defrauded?” Or if we are conscious of being wrong, why not gain a triumph over ourselves and our worst enemy, by a frank confession?

* * * *

Every one's theory on this subject is correct. How then is our practice? “Not the hearers of the law are just before God, but the doers of the law shall be justified. Every one that heareth these things and doeth them not shall be likened unto a man that built his house upon the sand.” How then stands our house? And when ev-

every one's work shall be tried so as by fire, will it not appear that we have suffered unspeakable loss, while in fact we might, in our intercourse with each other, have been preparing by all these daily but necessary trials of our love and union, to reap great benefits?

To illustrate this, suppose an individual has been ill treated by his brethren. His opinion is disregarded, and some very severe remarks have been made. He feels wounded; if a man of spirit, indignant. If otherwise, he pores over the subject, but his feelings are alienated from those who have wronged him. What shall be done? Shall he withdraw, and thus at once set up a personal and public opposition, and cut himself off from all opportunities of doing or ~~doing~~ good, until by a system of coercion or of argument, or both ~~both~~, he can gain his object? If so, he is led captive at the will of his worst enemy, and does his own soul an injury which his brethren could never inflict, and which they cannot repair. But if he conquers his own spirit by patient endurance, he gains an important victory, and bruises Satan under his feet.

And why not? Did his trouble spring out of the ground? Has any temptation overtaken him but what is common to man? Was there no Providence in this? The history of Joseph, of Job, of Daniel, and of Paul, gives us abundant evidence that God designed it for good; that this severest trial of his life is designed by his heavenly Father to discover to him his own heart, and to remove some deformity, or to add some beauty which lighter treatment could not effect. If he make this use of it, and endure chastisement as an obedient and humble child, his reward is unspeakably great; but if he be res-
 tive and revengeful, he will reap the fruit of his own perverseness.

* * * *

We do not object to differences of denomination. These we have among ourselves. But as the voice of a little band crying in the wilderness, we do call upon pastors and missionaries, that they prepare the way of the Lord, and make his paths strait on this subject. Without this we have no reason, as has been before remarked, to expect the special blessing of God on our labors at home, nor on the labors of missionaries abroad. We appeal to the testimony of his Providence as well as to his Word, and ask, Where or when has he ever sent down the special revivings of his grace and Spirit, where real Christians have been at strife about a doctrine or a name? On the contrary, how soon, even in a revival of religion, has the spirit of disunion extinguished the kindlings of his love and mercy, and buried both Christians and impenitent sinners in moral death; or if life remained, it was only for the dead to bite and devour their dead. This train of thought, as it sweeps through the world, and looks forward to the retributions of those who have been misled, stumbled, or neglected, by the disunion of their shepherds, is most awful.—What then shall be said of such shepherds, and where shall they appear?

In view of these remarks, what is the duty of the managers of different missionary societies at home? We believe there is a grand mistake on this plain and most important subject of union; and we most earnestly call on them to send out such men, and such only, as will unite most cordially with all their missionary brethren of different denominations, on those catholic principles, which recognize no sectarian feelings, and who will not turn aside from the great object of preaching Jesus and the resurrection. We earnestly entreat them to give their missionaries definite instructions to this amount, and to hold them responsible for keeping the unity of the spirit in the bond of peace. Missionaries among the heathen should know nothing but Jesus Christ and him crucified.

With christian salutations, we are most affectionately your fellow laborers in the Gospel of Jesus Christ.

B. C. MEIGS,
J. SCUDDER,
N. WARD,
L. SPAULDING,
G. H. APTHORP,

J. KNIGHT,
S. HUTCHINGS,
D. POOR,
H. R. HOISINGTON.
A. C. HALL.

F. S. MINOR:

REMARKS.

The deep feeling and solemn earnestness of the above will commend it to every pious heart. Let elders read it, let private members read it, and pray that its spirit may once more return to our beloved church. .

The following anonymous communication was sent me some weeks ago for publication. I refused to publish it unless the author would give his name. This he has since done. As he is a clergyman of high and good standing in society, I have consented to publish his piece, and make a few remarks on it.

Lest blame may attach to me for agitating this long vexed subject, I will state a few facts. For some time past I have been determined not to bring up the doctrine of atonement before the public only in the language of scripture, and not to introduce any previous opinion, or speculation I may have entertained on the subject. This I have done, not because I deemed the doctrine, as I have viewed it, untrue or indefensible; but because I judged other topics more useful to urge on the public mind, and better calculated to arrest their attention to the great concerns of eternity. In a few instances I have been driven from this course by opposers to write a few things touching the doctrine in question, in order to conciliation, and self-

defence. The spirit of controversy is dying within me under the weight of years, and in my nearer advances to eternity. I wish it never to revive.

The Baptist Banner, in some late numbers had made a violent attack on brother A. Campbell and myself, in which I was dragged before the public as denying the atonement, or that the blood of Christ has any direct influence on God in the pardon of sin. I requested the editors, Noel and Dillard especially, to write on this point, and to shew us in the Bible, that the blood of Christ has a direct influence on God, his law, and his government in granting pardon and grace to the sinner. While waiting in hope for the answer this anonymous clergyman anticipates them, and sends the following communication, in order to Prove the doctrine true. How far he has succeeded, the public must and will judge: but whether their criterion be the Bible, or preconceived opinion, is very doubtful.

COMMUNICATED.

For the Christian Messenger.

Mr. Editor—In the April number of your periodical you express a desire to be shown, where, in the book of God, you may find the doctrine that the blood of Christ has had any direct influence with God, his law, and his government in granting pardon and grace to the sinner.

Though this request is presented to men distinguished, as I suppose, in theological debate, perhaps you will not be unwilling to be shown by so humble an individual as myself.

I agree with you that the doctrine in question is to be determined by an appeal not to philosophy, but to the word of God. I hope that this will be distinctly borne in mind, through the whole discussion.

I could at once quote scores of proof—texts which to my mind undeniably teach the doctrine that the blood of Christ has had direct influence with God, in granting pardon and grace to the sinner.—But I cannot doubt that these passages are as familiar to you as myself. And yet you cannot discern in them this doctrine. Why this difference? It is precisely because you put upon a passage one interpretation, and I another. This suggests a preliminary question to be settled, upon which, in my apprehension, the whole discussion hinges. This question is, what principle of interpretation is to govern us? Is there any fixed principle of interpretation, by which we may ordinarily arrive with certainty at the true meaning of language? Or may every man put the construction upon a passage he pleases, provided the language will possibly admit of his construction? Here is a passage which you interpret in one way, I in another, and a third person in still a different manner. Neither, we will suppose, is an absurd interpretation on the face of it. But they cannot all

be the true meaning. Is there then any mode of determining in ordinary cases what is the true meaning when several are possible?—If not, then are we afloat upon a shoreless ocean of conjecture!—And language, instead of a medium, is a labyrinth of thought! But it is not so. There is an invariable rule, by which language is to be interpreted—a rule commending itself to the common sense of men; and a rule always followed by an unbiassed mind under the influence of common sense. The rule is this. We are always to receive the obvious meaning of language as the true one, unless there be a decisive reason compelling us to depart from it. Such a reason is—inconsistency with known truth. If the obvious meaning be absurd or inconsistent with the context, or with the nature of the subject, or known facts, or any other known truth, the unbiassed mind understands it as an indication of the author, that the literal or obvious meaning is not the true one, and that some other natural, not forced, interpretation is to be put upon it. Thus, when our Saviour says, “I am the true vine.” “This [bread] is my body,” the nature of the case compels us to depart from the literal obvious meaning of the words.

I feel confident, sir, that you will assent to the correctness of this principle, viz: that the obvious meaning of scripture is the correct one, unless it is inconsistent with some known truth. If you do not, you are the first man I have met with that would not, and the last man I would consent to reason with. If a man denies that two and two make four, there is an end of argument.

I come now to the citation of a passage or two in proof of the doctrine, that the blood of Christ has had a direct influence with God, in granting pardon and grace to the sinner. One or two witnesses, when divine, are as good as a score; though several scores, it is believed, might be summoned. Bear in mind now that there are two questions, and only two to be raised, 1, What is the obvious meaning? 2, Is the obvious meaning inconsistent with known truth? You ask for a “thus saith the Lord.” Our Lord says, Matt. 26, 28, “For this is my blood of the new testament, which is shed for many for the remission of sins.” What is the obvious meaning? “My blood—shed—for the remission of sins.” It will not be denied surely, that this is the blood of Christ spoken of, nor that remission of sins means forgiveness of sins—“pardon of the sinner.” [The word translated remission, is the same in the Greek as that translated forgiveness.] Nor will it be denied, as I think, that it is God who forgives sin. If, then, the blood of Christ was shed for the forgiveness of sins on the part of God, how does it not appear that the blood of Christ had direct influence with God, in granting pardon and grace to the sinner? It will not be denied that this passage teaches that the blood of Christ had direct influence somewhere. Upon whom, then, according to the obvious import? Upon God?—or the sinner? It says for remis-

sion of sins," and that is an act of God, and not of the sinner. The obvious meaning therefore is settled.

We might here rest the matter. But to set it in as fair a light as possible, we will enquire what claim the interpretation of the Editor has to be called the obvious one. If I understand him, it is substantially this. The blood of Christ has a direct influence upon the sinner—not upon God—moves the heart of the sinner to repentance and faith; these are followed by forgiveness. That the death of Christ exerts a powerful influence upon the sinner I do not deny.—I only deny that such is the doctrine of our text. It is not the obvious import. Let us test it. A man is under sentence of condemnation for murder. Before the execution, a friend comes forward and says, "I will lay down my life for the pardon of the criminal."—The question is what does the man mean by such language. That the sacrifice of his life is designed to influence the criminal to repent? or the governor to pardon? Who can doubt? The object of the friend is to influence the government, which is bound to sustain the law, and prevent the evil consequences of gratuitous pardon.

One more inquiry under this head. How must the disciples have understood this language? They were Jews. They had been accustomed to all the rights and ceremonies of Jews. Now let it be remembered that violations of the Mosaic law, were forgiven only on condition of atonement made by the shedding of blood. See Lev. 4, 20 etc. So that the apostle says: "Without the shedding of blood there is no remission." These disciples, therefore, whenever they had sinned against any of the commandments of the Lord, were accustomed to be forgiven only through atonement made by the shedding of blood. With this language they must have been perfectly familiar. Nor can it be supposed that forgiveness here means repentance. With or without repentance, there was no forgiveness except through atonement by blood. This blood did have a direct influence with God, for he would not forgive without it. What then, I ask, must have been the obvious, not to say the only possible import of this language of our Lord, in their minds: "my blood—shed for the remission of sins." I presume it will not now be deemed arrogant, to assume it as proved beyond debate that the blood of Christ has had direct influence with God in granting pardon and grace to the sinner.

The next question is, is it inconsistent with known truth? Is there any decisive reason compelling us to depart from the obvious interpretation? I know of none. It cannot be shown to be inconsistent with the fact, that the death of Christ exerts a great moral influence upon the sinner; or with the revealed character of God; or with justification by faith before or after the coming of Christ; or with just principles of government; or with reason or common sense or philosophy, whose umpire, however, I am glad to see you anxious to decline. One word more on this subject. If you can hunt up any

absurd or foolish theory, invented by the "orthodox" in regard to the atonement, be so good as not to impute it to me or to the doctrine as I have advocated it. I will be responsible for all that I have advanced, and for nothing more. Now sir, if I do not mistake, I have proved the doctrine, that you and I will be held accountable for the belief of it at the judgment day.

I will cite only two passages more at this time. Eph. 1, 7; Col. 1, 14. Here, as in the passage already considered, we have forgiveness of sins through his blood. Remember the question is not what you can explain it away to mean, but what does it obviously mean? What would a plain, unbiassed, unsophisticated mind understand it to mean?

W.

P. S. A candid application of the above common sense principle of interpretation, would, sir, if I am not deceived, straighten you on other points in which you differ from the "orthodox world." I hope you will yourself test your views by the two questions, What is the obvious meaning of scripture in regard to them? and, Is it inconsistent with known truth?

REPLY.

Dear Sir—Your rule of interpretation is admitted. That the obvious meaning of scripture is the true one, unless it is inconsistent with some known truth, or Bible fact. You attempt to prove from the scriptures, that the blood of Christ has had direct influence with God in granting pardon and grace to the sinner. You think you could summons scores of witnesses to prove the doctrine. This is not disputed; for in many cases witnesses are summoned who fail to establish the point for which they were called. But you think two or three are sufficient, and therefore introduce Matt. 26, 28. "For this is my blood of the new testament shed for many for the remission of sins." The obvious meaning of this text, you think, is, that God forgives, and that the blood of Christ influences him to forgive. Let us try another text: "Repent for the forgiveness of sins." According to your logic, God forgives, and repentance influences him to forgive. You will observe that the same words are used in both texts, (eis aphesis, for or in order to forgiveness or remission.) Again: "Repent and be baptized every one of you, for the remission of sins." According to your obvious meaning, God forgives, and repentance and baptism influence him to forgive. I could introduce scores of similar texts, but these are deemed sufficient to shew that if the blood of Christ has had direct influence upon God to forgive, so repentance and baptism have direct influence upon God to forgive. The obvious meaning of the text to my mind, is, that the blood of Christ is the foundation or primary cause of forgiveness, because this leads

to repentance and obedience, and through these God forgives. We never read of God forgiving an impenitent, disobedient sinner. But your plan (in theory the orthodox plan) is, that he forgives solely, without repentance or obedience, by the direct influence on his mind effected by the blood of Christ. This contradicts his unchangeability. This is evidently your obvious meaning, which is unequivocally stated in your supposed case of a murderer about to be executed. A friend proposes to the governor to lay down his life for the pardon of the criminal. You ask, "Is it that his death may influence the criminal to repent? or the governor to pardon? Who can doubt? The government is bound to sustain the law, and prevent the evil consequences of gratuitous pardon," or pardon by grace. The obvious meaning is this, the governor was influenced solely to pardon the criminal by the death of his friend, and not by the repentance of the criminal. So you think of God; he pardons the sinner solely by the influence of the blood of Christ upon him without regard to repentance or obedience. Again: you say, "the government or governor was bound to sustain the law;" and therefore was bound to punish the criminal or his substitute. Then we must conclude that the government of God is a government without mercy, without grace. How will this sentiment comport with God's own express declaration? "The soul that sinneth it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son. The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. Ezek. 18, 20, and 33 chap. Yet ye say, Why doth not the son bear the iniquity of the father?" According to God's government, the sinner alone shall suffer the punishment due his iniquity—his wickedness shall be on him alone, and not imputed or transferred to the righteous, for the righteousness of the righteous shall be on him alone, and not on the wicked. Is not this the obvious meaning of this declaration?—If so, the meaning you have attached to Matt. 26, 28, is not the obvious meaning, and it stands opposed to a Bible fact. How blind theologians are generally to Bible truth.

Did any well regulated civil government ever admit a law to punish the innocent instead of the guilty? The theological system makers have ransacked the governments of the world to find the case. They have to their great joy found it in the government of the Grecian tyrant, who had made a law that every adulterer should be punished with the loss of his eyes. His own son was convicted of the crime. The father to sustain the law, in pity to his son, had one of his own eyes put out, and one of his son's. Was not the righteousness of the father put upon the son, and the wickedness of the son upon the father? Shall we compare the government of God to that of the reckless tyrant? Shall we attempt to model the divine government by that of poor, ignorant, wicked men? On this point I will transfer from an eastern print a few pages in this number, which

will fully refute your argument, though you think your position proved beyond debate, and settled—so proved that you think I will be held accountable for the belief of it at the judgment day. Dear sir, we are well acquainted with dernier arguments. If confident assertions—if clerical denunciations—if ecclesiastical censures—if human traditions and opinions, sanctioned by antiquity, be good arguments, we have them in abundance. Arguments from a higher source have weight only with us, who, maugre every thing else, have the boldness and independence of measuring them by the divine standard, the Bible. I recommend the same course to you; then am I certain you will be less confident in your received opinions, and more charitably disposed to brethren, who may entertain views different from yours.

You ask, How must the disciples have understood the language of their Lord, when he said, 'This is the new testament in my blood, shed for the remission of sins?' They were Jews, and must have known that violations of the mosaic law were remitted only by the shedding of blood—What then is your argument? God forgave, and was solely influenced to do it by the blood of a victim; for you say, "They were forgiven only on account of the atonement made."—But, sir, did all who offered sacrifices at the altar, receive forgiveness or remission? No: for many of such offerings were an offence unto the Lord. But, why? Because the offerers repented not, nor were influenced to repent from the remembrance of their sin, brought to view by the bleeding, dying victim. Heb. 10, 3. These sacrifices, under the law, were designed to be the foundation of repentance; and hence the apostle says, "Leaving the doctrine of repentance from dead works," or works of death, which consisted in slaying victims for sacrifice. If the apostles rightly understood the language of our Lord, "blood shed for remission of sins," then must they have understood it similarly to the statements I have already made.

You introduce Eph. 1, 7, Col. 1, 14, to prove the same doctrine. But, sir, from the considerations already suggested, you will see that your sense of their meaning is not so "obvious" to me, as they appear to you. They cannot be the obvious meaning.

Before I conclude, I beg leave to explain a few terms I have used on this subject.

1. By the blood of Christ having influence upon God to grant pardon, I have understood that it has made him placable—reconciled him to the sinner—disposed him to mercy in forgiving sin; or as Dr. Watts has it, "turned his wrath to grace." This I have understood to be the doctrine of orthodoxy. This doctrine I feel unwilling to impute to you, though your language is strongly spiced with it. I am inclined to think that this is the very doctrine which you call the absurd and foolish theory invented by the orthodox world, which you request not to be imputed to you, nor to the doctrine of atonement. I think, sir, I am well acquainted with the ground on which

you stand, having travelled the same when you were a child. You will find that your theory and language are at variance. The theory is at bottom Calvinism—The superstructure is Arminianism.—They cannot amalgamate—such is Fullerism, or the doctrine of the new school, if I understand it.

2. By the blood of Christ having influence on the law and government of God, I have understood that “by his obedience and death he made a real, proper and full satisfaction to God’s justice in behalf of them that are justified, and fully discharged their debt—That he purchased reconciliation, and procured the favor of God—That the obedience and satisfaction of Christ are imputed to the sinner for justification.” This is undoubtedly the orthodox doctrine, and a link in that system, which I think you justly term, “the absurd and foolish theory invented by the orthodox world.”

This system I cannot receive; and have therefore contented myself with the doctrine as stated in the Bible. There I read that the blood of Christ has a direct influence on the believing sinner—as by his blood the sinner is reconciled to God, purged, sanctified, cleansed, purified, washed, cleansed from sin, etc. These divine effects of the blood of Christ are of very frequent occurrence in the scriptures, but are left out of the system of orthodoxy. In that system the whole effect of his blood is represented as having passed on God, his law and government. I am glad sir, that you have admitted that the death of Christ exerts a powerful moral influence upon the sinner. When you shall have proved from as plain, and as good witnesses as I have done, that his blood exerts, or has exerted a powerful moral influence on God, I shall joyfully receive the doctrine. Your friend.

EDITOR.

RELIGIOUS INTELLIGENCE.

CITY OF NEW YORK, May 13, 1836.

Beloved Brother Stone—It affords me pleasure to have to say to you, that the good cause is still progressing east of the mountains. A wide field is open. If there could be obtained faithful laborers, I have no doubt but that the Gospel would triumph, and many souls be brought into the kingdom of Christ. I am in bad health at this time; but I feel strong in the Lord. About four weeks since I left home; I have preached a few times on the way, baptized 15 persons, seven of them in Hyattstown, where there is a good work begun.—May the Lord send them some faithful laborer! They have many adversaries. I am now about to take a sea voyage for my health. Dear Brother Stone, pray for me. May grace, mercy, and peace attend you in your declining years. In much haste, yours in the bonds of love—Farewell.

JAS. McVEY.

GEORGETOWN, June 3, 1836.

Dear Bro. Stone,—I have received your kind favor since my return from Bethel, Ohio, where we had a fine meeting. We received 5 at Bethel, and one at Higginsport. I then returned through Mason county, and received 6 more, amongst whom were the father and mother of Mrs. Ricketts upwards of 70 years old. He had been a good Presbyterian many years.

The harvest is ripe every where, almost.

Brother Burnet was at Warsaw at the same time, and 22 more were immersed. May the Lord bless you and yours—Affectionately
J. T. JOHNSON.

POPLAR HILL, FAYETTE CO. KY: June 12, 1836.

Dear Brother Stone—I have just returned from Union, where we have had a very interesting meeting, and as it is one of the churches you planted about 13 years ago, and where you have long labored as a Christian Teacher, I feel inclined to let you know what is still going on there. Yesterday our meeting commenced. Brother J. A. Gano, brother Wm. Parker and myself were the speakers. To day we had a crowded house, and an attentive congregation. Seven came forward and made the confession that Jesus is the Christ. Brother Gano and myself have appointed to preach and baptize them on next Wednesday at Brother Jas. Hursts; and from the attention, solemnity, and deep feeling manifested to day, I look for many others to obey the Gospel at that time. A Baptist who had long been a worthy member of the Baptist church, also made application for membership, desiring to enjoy that freedom and union that is to be found among those who have no creed but the Bible—and was added to the church at Union. The meeting to day reminded me of some I have seen there in former days, when we were cheered by your presence, and edified and comforted under your teaching and exhortation. This day week, and the day before, I was at Clintonville and its vicinity. On Saturday evening I preached at Gen'l Pendleton's in Clarke county, where I immersed four on profession of their faith in Jesus. They were, your old friend Tho. Allen, Mrs. Pendleton and her daughter, and Mrs Step.

On the 3 Lord's day in May 2 confessed the Lord at Antioch, and on the 5 Lord's day one more was added to the congregation. On the 30 ult. brother Palmer and myself had meeting at your son-in-law Capt. Moore's, where I immersed one. The good cause seems to be reviving a little in this country.

I am at present engaged in making preparations for my removal to Missouri; if the Lord will, I expect to set out early in Sept. next for Boone co. Mo. where I now calculate to spend my few remaining days on earth, in preaching the Gospel. THOMAS M. ALLEN.

RECEIPTS SINCE LAST NUMBER.

KENTUCKY.

LEESBURGH, J. Watson, B. Coppage, L. Coppage, B. Shropshire, Sam. Linginfelter for 10. HENDERSON, Bro. Livesay 9, 10, J. Griffin 8, and 2 00 more. Dan'l F. Hatchitt for self for 10, 11, A. Fowlks, Ed. Jones, Eld. J. Hatchitt. OAK GROVE, A. Blue 9, 10, Wm. Harelson 9, 10.—GRAYSVILLE, J. T. Grubbs 10, Mr. Sterling, Eld. J. Smith paid J. T. Johnson 9 50.

TENNESSEE. STATESVILLE, Post master Hubble for L. Eddings 7, 8— for Js. Ayres for 2, 3, 4. LYNCHBURGH, Js. Kyser 9, 10, H. Dean 10, Peterson Gramer 10, Hez. Brown 10. ISOM'S STORE, 5 00 in full for 10.

ALABAMA. MOULTON, C. McDonald 10 00, lost by mail—Walker, C. H. E. Randolph for self, Wm. Billingsley, Jep. Billingsely, Jesse Billingsley for 10, and for T. Payne, Js. Kenady, J. Sullivan 9, 10—in all 10 00.

BLOUNTSVILLE, J. A. Williams for M. Mede, G. P. Rice, Wm. Rector for 9, 10, and for self, A. H. Rackley, Wm. Self, Jer. Daily for 10.

OHIO. MANCHESTER, J. Long 10. RUTLAND, S. S. Payne for B. Williams 5, 9, 10. MASSFIELD, Eld. Js. McVey for self and Js. Smalley for 10 and Aaron Matheny 9, and Mary Ann Nixon 10. BETHEL, Neh. Tatnam, J. Fairfield paid J. T. Johnson for 10, and agent paid the same 50 cts. for old numbers. RIPLEY, A. Campbell 8, 9, 10.

MARYLAND. Js. McVey for Josiah Wolfe for 10, Lewis Ramsburgh 10.

INDIANA. GREENCASTLE, G. R. Young 3 00 and Geo. Percy 2 00.—

NEW SALEM, J. Cartmel for T. Anderson, M. Stockwel, Geo. Flint, John Higgins, Js. Smith, J. Patterson, S. Alley, S. Hays, Rob. Higgins for 10. SPENCER, B. Pierson, D. Baker, J. Johnson J. Snoddy, T. C. Johnson for 10. WEST LEBANON, Ezra purviance 5 00 in full for his agency for 10.

MISSOURI. AUBURY, Fulton Thompson paid J. Hughs for 9, and myself for 10. FULTON, Wm. Russel for 6, 10, Js. Gray, W. Rogers, T. Collier, E. Coruth for 10. JONES' TAN YARD, Js. Moseby 10. PARIS, O. Adams, Js. C. Fox 10. FLORIDA, Eld. H. Thomas paid for all his agency 7 00, and for Isaac Hostutter of Frankfort for 7, 8, 9, 10. HANNIBAL, Wm. Darr, D. Dunlap 10. PALMYRA, J. Manuel 9, 10. COLUMBIA, Barger and Pockman 10, Doc. McMillen 6. PORTLAND, Js. Love for self, Wm. B. Douglass 10, I. McMahan 8, 9, 10—These in hands of Wm. Russel. LIBERTY, J. Kurcandall 5 00 in full for 10.

GEORGIA. Emanuel Zuber for self, J. Lowe, D. Elder, Ed. Cox, Wm. Hendrix for 9—all lost by mail, yet letter preserved.

ILLINOIS. JACKSONVILLE, Geo. Ritchie, Sam. Ritchie, N. Dewessee, Js. Todd for 10. Robt. Cassel, Doc. Cassel, Anne Cassel, each for 9, 10.—WHITE HALL, Elder John Henderson 9. CLEARY'S GROVE, L. Humphrey, Brother Masterton 10. SALT CREEK, M. Hall 11 50 in full for 9, 10.—BERLIN, Elder Sweet for A. E. Meacham, P. Poindexter, and W. Grant for 10. SUGAR CREEK, Col. Wm. Caldwell for 10. LEWISTOWN, Eld. J. Scott for A. Baughman, J. M. Hartford, H. Rigdon. Wm. Ball for 10.—SPRINGFIELD, T. Jones, T. Constant, Judge Logan, J. Langston, L. Gortley, A. G. Groves 10, G. Sanders 9, 10, P. Beers 9, 10, P. Latham 9, Geo. Dickson 9, Dr. Elkin 9, A. Trailer 9, D. England 9, Harrison Watson 9. ROCHESTER, Js. Baker 10. TERRE HAUTE, T. Parsons 10. HOLLANDS GROVE, Dan'l Travis 5 00 paid to D. P. Henderson. MACKINAW, A. B. Davis, R. Drane 9, 10, J. Allensworth, J. Smith, Geo. Hittle, Jac. Judy, M. Judy, J. Adams, J. Turley for 10, in all 11 75. CENTREVILLE, A. Baird 10 00 for 10—lost by mail, do. 4 00 in June 1838 for 10.

WALNUT GROVE, D. Travis 5 00 by D P Henderson.

CHRISTIAN MESSENGER.

BY B. W. STONE:

AN ELDER IN THE CHURCH OF CHRIST,

"PROVE ALL THINGS, HOLD FAST THAT WHICH IS GOOD."—PAUL

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THE CHRISTIAN MESSENGER,

Is published monthly, in Jacksonville, Illinois, at ONE DOLLAR a year, or for twelve numbers, if paid on the reception of the second number—or ONE DOLLAR AND TWENTY-FIVE cts. if not paid within six months. Persons procuring eight subscribers, and remitting the money to the editor, shall have one volume for their trouble. The postage to be paid by the subscribers. The postage is 12½ cents a year at any distance in the United States.

A few extracts from Eusebius, who wrote early in the fourth century, and Socrates, who wrote a little after.

THE NAME CHRISTIAN.

Eusebius quotes Josephus in these words. "There was at that time one Jesus, a wise man, if it be lawful to call him a man, a worker of miracles, a teacher of them that embraced the truth with gladness. This same was Christ. And though Pilate, by the judgment of the chief rulers amongst us, delivered him to be crucified; yet there wanted not them, which from the beginning loved him.—He appeared to them alive the third day after his passion, as the prophets have foretold; not only these but innumerable more marvellous things of him; and to this day the christian people, which of him *borrow their name*, cease not to increase." Lib. 1, Cap. 12.

"Ireneus reporteth: Polycarpus (saith he) was not only instructed by the Apostles, and conversant with many which saw Christ, but also of the Apostles ordained bishop of Smyrna in Asia, whom we in our youth have also seen; for he lived long, and was very old, and at length finished this life with most glorious and renowned martyrdom."

Speaking of the trial of Polycarp, he says—"When he was come upon the theatre or stage, a voice came down from heaven (which by reason of the great tumult was heard of few) "Be of good cheer, O Polycarpus, and play the man." The speaker no man saw, but the voice was heard by many of us. When the proconsul urged and said, 'Swear, and I will let thee go; blaspheme and deny Christ; Polycarpus answered, Fourseore and six years have I served him, neither hath he ever offended me in any thing, and how can I revile my king, which hath thus kept me. Hear freely, I am a Christian."

"The Christians, which rightly do challenge that name, are far from falling away from the service due unto God, etc." Eus. Lib. 8, Cap. 22.

ORDINATION.

Origen was a catechiser at Alexandria. Of him Eusebius speaks thus: "Yet the best accepted and most worthy bishops of Palestina, because they had found him worthy of dignity and honor, made him minister through the laying on of hands." Lib. 6, Cap. 7.

In the 42 chapter of book 6, he gives an account of three plain country bishops creating Novatus bishop with the laying on of hands. Cornelius speaking of Novatus, says, "He fell into a dangerous disease, and because he was very like to die, was baptized in the bed where he lay, if it may be termed a baptism which he received.—For he obtained not after his recovery that which he should have done, according to the canon of the church, to wit, confirmation by the hands of a Bishop. Insomuch then as he obtained not that, how came he by the Holy Ghost?" Cornelius further says, "All the clergy, yea and many of the laity withstood it, because it was not lawful to admit into the clergy any that had been baptized in bed as he was."

Meletius in time of persecution denied the faith, and sacrificed to idols; concerning whom a council decreed, "Touching such as were entered into holy orders by his laying on of hands, that they after confirmation with more mystical laying on of hands, should be admitted into the fellowship of the church, etc." Socrates, Lib. 1, Cap. 6.

Moses, a Saracen, was sent to Alexandria for ordination; but refused to receive it from Lucius the Bishop, because he was a wicked man. Moses thus spoke to him: "I think myself unworthy of the priestly order, yet if it be for the profit of the common weal that I be called unto the function, truly thou, Lucius, shalt never lay hands on my head." Soc. Lib. 4, Cap. 29.

Marcianus, a bishop of the Novatians, had ordained a certain Sabbatus, who afterwards was found to be an unworthy man. "Marcianus understanding of this, misliked very much with himself that he had not taken better advisement in giving of orders—he fretted within himself for anger, and wished that his hands had been set on pricking thorns, when they were laid on Sabbatus's head." Soc. Lib. 5, cap. 20.

BAPTISM.

"This Jew being grievously taken with the palsy, was no sooner baptized in the faith of Christ, and *taken out of the fount*, but his disease left him. This gift of healing being wrought by the power of Christ, prevailed in the world among the men of these our days.—Many of the Gentiles hearing the fame of this miraculous power, received the faith and were baptized." Soc. Lib. 7, cap. 4.

THE LORD'S SUPPER.

"Touching the communion there are sundry observations, and customs. For though in manner all the churches throughout the whole world do celebrate and receive the holy mysteries every Sabbath day after other, yet the people inhabiting Alexandria and Rome, of

an old tradition, do not use it. The Egyptians adjoining unto Alexandria, together with the inhabitants of Thebes, use to celebrate the communion on Sunday, yet do they not receive the communion as the manner is among the Christians. For when they have banquetted and filled themselves with sundry delicate dishes, in the evening after service, they use the communion. Again, at Alexandria upon the Thursday and Friday the Scriptures are read, the interpreters expound them, all the solemnity for the communion is accomplished, yet the communion then not received. And this is an old and ancient custom at Alexandria. Again, the readers and interpreters of holy scripture at Alexandria, be they catechumenists or baptized, it forceth not: whereas the custom in other countries and churches, is to admit none into that function unless he be first baptized." Soc. Lib. 5, cap. 21.

In the time of Stephen Dionysius of Rome, there was no small controversy on this question, "Whether they who returned from any heresy whatsoever, should be baptized, or, after the ancient manner be received with prayer and laying on of hands." Cyprian, bishop of Carthage thought the heretics had no other way to be admitted, and purged from their error, than by baptism. But Stephen thought differently. Dionysius in the same opinion with Cyprian wrote Stephen a letter, in which he says, "In the greatest synod of bishops it is decreed: That such as renounce any heresy should first again be instructed, then washed and purged of the old and impure leaven." Eus. lib. 7, cap. 2 and 4.

EDITOR'S REMARKS.

I have made a few extracts from Eusebius and Socrates, to shew the practice of the church in the first centuries. They gloried in the name *Christian*, nor would they deny it to save their lives from torture and death. For no other name were they persecuted. Justin Martyr writes thus of Ptolomeus, a holy man. "It was demanded of him if he were a Christian, which when he confessed himself to be, the centurion cast him into prison, where he was long punished. Afterward being brought before Urbicius, the judge, of this only was he examined—if he were a *Christian*. He confessed it, and was immediately condemned and executed, with several more for the same cause." Eus. lib. 4, cap. 17.

On the Christian name, as the only proper name of the followers of Christ, our worthy brother, the editor of the Christian Reformer, (printed in Paris, Tenn.) has lengthily and lucidly written in the June number, to which my readers are referred for instruction on this subject. That editor has quoted largely from approved Doctors of modern times, the divine authority of this name, and that it should be worn by all the followers of Christ; yet strange, passing strange! these same Doctors with their followers choose to be called by another name—a sectarian name! Unpardonable inconsistency.—

Even among ourselves we find the same inconsistency; for though we acknowledge the name *Christian* to be divine, and designed to take the place of all others, yet some of us speak continually of "The Disciples," "The Reformers," with application to ourselves. It is a pity that some of our periodicals do the same. Our opposers justly reproach us on this account; but if we be reproached for the name of Christ, happy are we.

The same inconsistency is apparent among modern Doctors on the subject of Baptism. Though they acknowledge and prove by divine witnesses, that baptism is immersion, and that it is to be administered for the remission of sins, yet they in practice deny it, and oppose us for doing what they have proved to be right. The same inconsistency appears among the different sects of this eventful period with regard to the union of all christians. The most conclusive and powerful arguments, based on the plainest scripture evidence, are given and urged by them, and yet—and yet, they continue sectarians, moving on in the old beaten track, and make no effort to effect what they have proved to be right!! They approve the right but the wrong pursue. Their minds appear to be almost absorbed in schemes to convert foreign nations, and save the heathens. This will not be effected by disunion; it must be done through the unity of believers. We must first be converted ourselves, and be christians indeed, before the Lord will extensively bless the heathen world.

With regard to the extracts on the ordination of ministers by the imposition of the hands of those previously ordained, the practice of the primitive church is clearly that of the apostles. We never read of the novel doctrine of ordination by the church independent of the ministry, as ever practised in primitive times.

As to Baptism I have made but few extracts, because the subject needs not such aids in this enlightened day. It is plain that in the early period of Christianity, immersion was considered to be the true baptism, and administered for remission, and that none but immersed persons were admitted to the ministry.

That the Lord's supper was celebrated and received every Lord's day by all the churches throughout the whole world, except at Rome and Alexandria is evident. These churches did not use this manner. Though they observed the ordinance on a Sunday, yet not every Sunday; and when at Alexandria they celebrated and received the communion, it was in the evening of Sunday, after a feast and divine service. Yet all the churches then lived in union, and never brought this matter into controversy. Happy should we have been, if we had done likewise; and happy should we yet be, if on this subject we be more tolerant toward each other. Some among us, more zealous than wise, almost wholly denounce those churches and people, who do not celebrate this institution every Lord's day; such are viewed as far from the ancient order; and are urged more from zeal, than scriptural argument, to the observance of the supper

every Lord's day. It would be well to observe before we controvert this subject to the distress of the churches, that there is but one text in the whole New Testament that seems to favor the weekly communion; Acts 20, 7. "And on the first day of the week, when the disciples came together to break bread, Paul preached to them." It is not said that on the first day of every week, they met together to break bread. Had this been written, the matter had been settled plainly. But as it stands in Acts, with equal propriety it could apply to Rome, and Alexandria, which celebrated the communion on Sunday or the first day of the week, but not on every first day; as it could apply to the other churches, which celebrated it every first day. This appears to me plain. I am not conscientious in this matter. The text for my guide is, "As often as ye do this, do it in remembrance of me." This seems to imply, that it should be done often. Whenever I have the opportunity and privilege to receive the supper, whether on every Lord's day or seldomer, I avail myself of them and gladly receive it. But I am not able from the scripture to determine, whether Rome and Alexandria were right in not attending to it every first day of the week, or whether the other churches had a divine warrant, or order in attending to it every first day. Of one thing I am certain; that if they affectionately remembered the Lord when they received the supper, they were right and accepted. Of another thing I am certain, they would have done wrong to have contended angrily against each other, and divided and parted asunder. The Lord grant that this error may be avoided among us in future! Let us labor to heal, rather than fret the wound already made. "Him that is weak in the faith receive ye, without regard to diversity of opinion."

Before I close this article, I will propose a query for my own satisfaction, and the information of others. Is immersion in the name of Jesus indispensable to the receiving of the Lord's supper? I wish some intelligent brother to answer this by scripture arguments, and confirm his arguments from the history of the church in the first centuries after the apostles. This I wish for the information of myself and others.

EDITOR.

CALLAWAY Co. Mo. June 10, 1836:

Dear Brother Stone—The cause of Christ is not prospering in this country as it might and should; I fear we are serving mammon more than God; we appear to prosper more in the treasures of earth than in those of heaven, and generally we do not appropriate of our goods, that God has blessed us with, to the cause of Christ and good of men as we should do. I think that we should give up ourselves, and our all, if needed, to the cause of Christ. We pay according to

our goods for the support of our temporal government, and shall we not of a free and willing mind, give something to support our spiritual governments, which we esteem more than all others, and which will ultimately subdue them, and stand forever, and guaranty to us favors unspeakable?

I propose a few questions, which I would be glad you would answer through the Messenger.

1. Matthew says 26, 26, Jesus took bread and blessed it. Mark says, 14, 22, Jesus took bread and blessed—Do not both mean the same thing? and is it not that Jesus gave thanks?

2. Administering the Lord's supper, is it right to use a long and formal prayer?

3. If Jesus gave thanks, should we not do the same? And what must we give thanks for?

These questions are asked principally because of the different ways in which our preachers act, and because I consider them worthy of notice.

The May number of the Messenger has come to hand, and my attention has been arrested by a communication of sister Lois Clark, on a subject that has caused me much study. Sister Clark says, "taking this heaven-sealed church for a pattern, and where is your christian church after all the noise of reform?" I answer, there is none, neither do I believe there ever has been one since that at Jerusalem; and if there has not, the apostacy took place while the Apostles lived; and if it did, I am doubtful of its having been the teachings of the Holy Spirit. "Neither said any that aught of the things which he possessed was his own." Although he had them in possession, he did not say to his suffering brethren, They are mine, you cannot have any, but as the good steward of God he was willing to sell his possessions for the relief of his suffering brothers.—Peter said to Ananias, Acts 5, 4, While it remained was it not thine own? And after it was sold was it not in thine own power? Acts 5; 12, 13, 14, And they (the assembly) were all with one accord in Solomon's Porch, and of the rest (of those who had now joined in the common stock) durst no man join himself to them (of the common stock,) but the people magnified them, (of the common stock) and believers were the more added to the Lord, multitudes, both of men and women. Peter said Ananias owned this possession he sold, and had it in his power to do as he pleased with it. It appears that Ananias, instead of using this blessing to the honor of God and good of men, acted the hypocrite, turned it into a curse, and was destroyed from the earth. I am very far from believing that holding personal property is the curse of all curses; if so I would give up my Bible.

WM. B. DOUGLASS.

REPLY.

Brother Douglass—To your three queries I will first attend.

Query 1, Matt. 26, 26, says, etc.

Answer. Our translation reads, He took bread, and blessed *it*.—The word *it* is a supplement of the translators, and obscures the sense of the text. It should be read without it, He took bread and blessed—not the bread, but the Father of mercies, from whom proceeds every good and perfect gift. That the word *blessed* in the text means *gave thanks*, is evident; because Paul so understood it, 1 Cor. 11, 24—And when he had given thanks he brake. In many Greek copies, instead of “he blessed,” it reads, “he gave thanks.” (Matt. 26, 26.) And in the following verse, He took the cup, and gave thanks, and gave it to them. The expressions, *blessed*, and, *gave thanks*, are frequently used as synonymous in the scriptures, as well as in our common devotion.

Query 2. I answer, no. Long prayers are rather discountenanced by the Savior. Matt. 23, 14.

Query 3.—Certainly. “He has set us an example that we should follow his steps.” We are taught, “in every thing to give thanks.” You farther ask, “For what shall we give thanks?” I answer, for the institution itself, and for the blessings represented by it.

With regard to your observations on sister Clark’s ideas, I think you have fully expressed the true spirit of the subject when you remark, “that we should give up ourselves, and our all, if needed, to the cause of Christ.” This principle would lead all christians to do as did the church at Jerusalem in similar circumstances. But where similar circumstances do not exist, I cannot think that we are required to have a common stock of all we possess. It is evident that the church at Corinth had not all things common; or else Paul would not have told them, that each one, on the first day of the week, should lay up something by itself, according as God had prospered him, putting it into the treasury. 1 Cor. 16, 2. This certainly teaches, that every one was the steward of his own goods. Whenever we view these goods as our own, and not the Lord’s—whenever we love them so much as to feel reluctant to part with them for the glory of God and his cause, then personal property becomes the curse of all curses; for “the love of money is the root of all evil.”

A meeting composed of the Elders, Messengers, and Brethren of of the church of Jesus Christ, held at Springfield, Sangamon Co. Illinois, on the 27 day of May 1836. To the churches of Jesus Christ in the counties of Morgan, Sangamon, Tazewell, McLean, Macon, Schuyler, McDonough, Adams, Hancock, Warren, Knox, and Fulton.

Dear Brethren—After having collected all the information we could, of the situation of the churches in your counties, we express our conviction that the only scriptural, and therefore the only certain and permanent remedy for the luke-warmness, and cold state complained of throughout the churches, is, that the weekly meetings of the Brethren and Sisters on every Lord's day, for the purpose of breaking bread, prayer, praise, reading the scriptures, mutual exhortations, the contribution; and by all possible means advancing each other's edification—should be promptly attended to. Also the securing of the labors of those who are apt to teach, in order that your growth in the divine life may be facilitated.

We have also thought it expedient under the present state of affairs, to request of the churches the following information, to wit,

First, do the churches as such, feel it to be their duty to aid in evangelizing the world? If so—

Secondly, Have they any individual that they can send out to be sustained by the church sending him? If not, will they aid any other church or churches in sustaining any person competent to discharge the duties of an Evangelist, who may be selected by them? If so, What amount will they give in a stated period of time?

We have also thought it necessary to appoint Brethren in the different counties to collect information on the above points, and expect from them, and through their labors, to receive the information desired, at an adjourned meeting, to be held on Friday before the last Lord's day in October next, in the town of Jacksonville. The Brethren appointed are Bro's William Davenport, A. J. Lindsay, and Henry D. Palmer for Tazewell county.

Brother John Rigdon, for Adams and McDonough counties.

Brother Hughes Bowles, for Macon county.

Brother A. Reynolds, for Warren, Fulton, Hancock and Schuyler.

Brother B. W. Stone, for Morgan county.

Brother Theophilus Sweet, for Sangamon county.

Brother John Scott, for Knox county.

Brethren Abner Peeler and William Major, for McLean county.

JOHN T. JONES, Chairman.

D. P. HENDERSON, Clerk.

Are Christians authorized from scripture to pray for the Spirit?

Before I answer this question, I will premise that; All christians have the Spirit: "If any man have not the spirit of Christ, he is none of his." It is absurd to talk of a christian without the Spirit. It is a contradiction in terms. Yet every christian is not full of the Holy Spirit—they possess it by measure according to their faith and obedience. If all christians were full of the Holy Spirit, why should the apostles have directed the church at Jerusalem to select seven

men full of the Holy Spirit for their deacons? Why should the Christians be exhorted by the Apostle to be filled with the Spirit?

A Christian can therefore properly pray for the Spirit to be given in greater measure, and for this he has abundant authority from the scriptures. Luke 11 13—How much more shall your heavenly Father give the Holy Spirit to them that ask him? Paul prayed for the Ephesians, "That the God of our Lord Jesus Christ, the Father of glory may give unto you the Spirit of wisdom and revelation in the knowledge of him." Eph. 1, 17. "That he would grant you, according to the riches of his glory to be strengthened with might by his Spirit in the inner man." Eph. 3, 16.

Many boast of having the Spirit, who are destitute of it. Have they the spirit of grace and supplication? Do they pray in secret, and with their families night and morning? If not, is not their religion vain? Is it better than the moral infidel's? Do they bear the fruits of the Spirit, love, joy, peace, long-suffering, gentleness, goodness, fidelity, meekness, temperance? The tree is known by its fruits. If we had not the promise of the Spirit, and authority to ask for it, and the expectation of receiving it, alas! how hopeless and miserable our condition. If faith in this truth were gone, with it the spirit of prayer and every grace would also go from us. Oh Christians, believe and pray to be filled with the Spirit, that we may be quickened in the ways of God, and shine forth as lights in the world.

EDITOR.

Our readers will perceive from the reported proceedings of the General Assembly, that the Presbyterian Church by the deliberate decisions of her highest Judicatory, has sanctioned doctrines not only subversive of her own professed faith as set forth in her standards, but as we believe, subversive of the very Gospel itself. It is no longer to be concealed that the Arminians and Pelagians who have privily and under false pretences, entered within our sacred enclosures, have secured the control of the church and shown their determination to shield error under its worst forms, and to institute a crusade against all who have the temerity to speak a word in favor of the Reformation.

The Assembly has fully sustained all the doctrines of his (Mr. Barnes's) book, and has thus declared that while its authority shall last, it will extend protection and secure impunity for all errorists who shall appeal to its aid. Arminians, Pelagians, Arians, and we may soon say, Socinians have nothing to fear from the rigid tenets of an exploded Presbyterianism. That church which was once stigmatized as strict even to bigotry, may now safely be praised by the world as liberal even to indifference to all distinguishing truth. Infidels have said, no man should be prosecuted for his opinions,—So.

cinians have said, no man should be accountable to man for his want of orthodoxy, and the General Assembly of the Presbyterian church uniting its voice, has declared that all speculations in theology, however affecting vital doctrines, are harmless! * * *

What then is to be done? The necessity for a separation of the parties is urgent. They do not agree; they cannot agree. We can scarcely conceive of two parties more antagonist in all the principles of their belief and practice; they receive not the same Gospel; they adopt not the same moral code, and the absence of all mutual affinities must oppose an insuperable barrier to their harmonious union. Truth on one side, error on the other; honesty on one side, artifice on the other, have made up the nominal union, which many have unwisely been afraid to disturb, while an excess of charity has delayed that decisive action in expelling the intruders, which a few years ago would have saved the Church.—*Presbyterian.*

One worthy friend and brother, Jesse Bowles, near Quincy, Ill. has taken exceptions to a short article I published in the April No. headed "Speculation." He has sent me a lengthy and argumentative communication in opposition to what he thinks I have advanced. He thinks I advocate the doctrine of the immortality of the soul in the common acceptance of the term, and against this idea my friend Bowles has levelled his artillery. For many years I have denied the natural immortality of the soul. For this belongs to God alone, "Who only hath immortality." The high privilege of the saints is, to be partakers of immortality, or of the divine nature. "They seek for glory, honor, and immortality." They possess it not *naturally*, and therefore seek for it, and shall obtain it. The wicked have it not—do not seek for it, and shall never possess it; yet it is abundantly plain in the scripture, that the wicked shall exist forever. Eternal existence and immortality are two very distinct ideas. The wicked in time exist without immortality, why may they not exist forever without it? No good reason can be assigned. Immortality to us is the gift of God, and depends on his will.

I would gladly lay my brother's communication before the public, did I believe it would be of use. I have long viewed this subject as useless, and calculated to promote strife, rather than godly edifying. My brother can see in a moment that he has misapprehended me, and that there is no need of controversy between us.

EDITOR.

From the Christian Register.

A POPULAR ILLUSTRATION.

Suppose a king makes a law, that if any one of his subjects commits murder, he shall be put to death. Shortly after a man is taken up for this very crime. He is brought before a court where murder is proved against him. By the law of the king he must suffer death, and the judge passes sentence, and fixes the day of execution.

Before that day arrives, however, a brother of the man condemned goes to the king, and says—Sir, I am a brother of the man condemned for murder. Your law is a good one. It must be enforced. My brother is guilty, and ought to suffer death. But will your majesty allow me to suffer in his stead?

The king thinks; he says, "This man is not guilty, but his brother is. But if he is willing to suffer *for* his brother, what evil will arise? My subjects will see and feel that the law is good, and that it will be enforced. The guilty one ought to die; but if this man is willing to suffer for his brother, the same purpose will be answered."

Thus the king reasons; and as he made the law he has a right so far to alter it as to allow one to die for another. One must die.—This the king cannot alter, and be a man of truth; but he may be a man of truth and consent that one, if he be willing, should die for another.

Now my children, very much such a plan was adopted by the infinite God, that mankind might be saved. He had said, The soul that sinneth it shall die,—that is, be punished forever. Sinners were to go down to hell and be tormented to all eternity. *Last Hours of the Lord Jesus Christ.* pp. 30, 31.

To the above may be subjoined the following paragraph from p. 33.

This then was the plan adopted by God, that salvation might be offered to mankind. The same ends are answered by the death of Christ that would have been answered, had all mankind suffered to all eternity. This plan God, as a God of truth could with propriety adopt. He could not repeal his law. He could not pass by sin. It must be punished; but another might suffer in the room of sinners, and thus a foundation be laid to offer pardon to all such as would repent and believe on Christ.

The whole force of this statement and reasoning depends on the truth and correctness of the two following hypotheses—

1. That the divine declaration, "The soul that sinneth it shall die," implies that he who made the declaration cannot be a God of truth if he pardons the transgressor without inflicting the deserved penalty on him, or on a voluntary substitute.

2. That it is consistent with the declaration, and with justice, to inflict the penalty on an innocent substitute, if he voluntarily offers thus to suffer.

It will therefore be proper to exhibit the divine declaration, with its connexion, as it stands in the Bible.

The declaration is made as a part of the answer which God deemed it proper to give by his prophet to the people who asked this question—"Doth not the son bear the iniquity of the father?" In his reply God says, "the soul that sinneth it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. But if the wicked will turn from all his sins, that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die." Ezek. 18; 20, 21. Now what could be more clear than that this declaration, "the soul that sinneth it shall die," was designed to teach us that no one person shall suffer for the sin of another, but that every one shall suffer for his own sin, unless he repents? So far are these verses from teaching that a sinner cannot be forgiven, unless an innocent person will suffer as his substitute, that they clearly assure us that if the wicked will turn from all his sins, and do that which is lawful and right, he shall live, and not die—that is, he shall be forgiven, and not punished.—If we take the declaration without any regard to its connexion, it is surely very far from implying that an innocent person might suffer as a substitute for the guilty; for the soul that sinneth, and the innocent substitute are very different characters; hence the declaration, "The soul that sinneth it shall die," entirely precludes the idea of substitution. Besides, what greater absurdity can be named than the hypothesis, that the sins of a person may be punished according to their deserts, and then on that ground be freely forgiven? Punishment and pardon are opposites; and the one excludes the other. When a crime is punished, it is not forgiven; when it is forgiven, it is not punished. What remains to be forgiven after all the punishment which sin deserves has been inflicted?

"It is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners;" that "he loved us, and gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works." But it was as a martyr for the truths which he came to reveal that he suffered,* and not to endure as our substitute the punishment due to our offences. It appears to me very far from the truth to say that any just purpose of punishment is answered by inflicting the penalty on an innocent person as a substitute for the guilty. How is it possible that the justice of God, his abhorrence of sin, or his regard for his law, should appear in punishing the innocent? If the writer

* I hold not myself responsible for every idea and expression in this piece. That Christ died only as a martyr for the truths he revealed, is an opinion of the writer, not so plain as to be indisputable.

of the extracts which I have quoted has a vile son, and a good son, let him try the experiment, and see what must be his own feelings while punishing his good son as a substitute for his guilty brother.— Perhaps the good son would not give his consent to become the substitute. But are not the advocates for substituted punishment under a mistake in supposing that the consent of a proposed substitute would render the punishment just? Can the consent of an innocent person render that just which in its own nature is unjust or wrong? The sufferings of Christ, however, were of such a nature that we are required to let the same mind be in us, that was also in him.— Peter says he suffered for us, leaving us an example that we should follow his steps; and John having alluded to the fact that Christ laid down his life for us, proceeds to say, “we ought also to lay down our lives for the brethren.” Would these things have been said if the sufferings of Christ had been of the nature of substituted punishment? If the same ends were answered by the death of Christ that would have been answered, had all mankind suffered to all eternity, what possible occasion can there be for christians to follow his steps, or to be ready to lay down their lives as he did his? And has not the death of Christ rendered the punishment of the impenitent perfectly needless? What need can there be for more punishment, if the sufferings of Christ have answered all the ends that could have been answered by the endless sufferings of mankind; God assures us that he has no pleasure in the death of the wicked. It seems to me unquestionable that there has been a gross mistake as to the nature and purpose of Christ’s sufferings.

From the Christian Reformer. [Paris, Tenn.]

It seems to be the idea of many of our brethren, Editors and others, that the circulation of our periodicals is to be confined principally among ourselves; and hence they express their fears for the fortunes of so many periodicals. The reading time and the reading means of all the brethren, says one, together with all the duties relative, I am doubtful are not sufficient for the demands on them in the labors of the press. Now whatever may be the design of the papers of our editorial brethren, it never was ours, it never was ours that the Christian Reformer should be confined principally or exclusively in its circulation to our brethren. It is among others that we hope, wish, and expect to do most good; for it is there that it is most needed. To this we have ever had an eye, and shall continually look; while our own church affairs will not be neglected. We would say then to our brethren and friends who are disposed to exert themselves for us, to extend the circulation of our paper as far and widely as they can among the sectarian and non-professing world

as well as among themselves. By this we shall not interfere with our other papers, nor they with us. The subscribers whom we want are those who will read and who will pay and are punctual in their remittances. This is the class who are mostly benefitted and beneficial. Not those who read without paying, and pay without reading. The first are of no benefit to the publisher, and the publisher of no benefit to the second. We know from what others have done for us, and from what we have done ourselves, what the brethren generally can do for us, if they will but exert themselves. Our paper being so far but an experiment, if not well and adequately sustained will not be continued beyond the present year. It is with the hopes of a good circulation that we continue our labors. It remains principally with our brethren whether it shall exist longer than a twelvemonth. Let our friends be up and doing what they can for us, in time. To see what can be done for us, let our brethren only see what is done and doing for sectarian periodicals. Let this stimulate them to action, and afford them examples to pattern after in exertion. We cannot say that any one number is a specimen of what our paper shall be. We shall labor continually to improve ourselves, and improve it, by all the means in our power. We are desirous that it should obtain a general circulation among our preachers and teachers in every part of the country; we propose therefore should it be much or generally taken by them, to devote much space and attention to the subjects of preaching and teaching.

The back numbers of the Reformer can be supplied to new subscribers as long as the edition lasts, stitched and covered. Don't let a contrary expectation prevent them from sending their names to us throughout the year. Bishops or Elders of congregations and Evangelists and Preachers of good character and standing among the brethren, are authorized and requested to act as agents for us, in procuring subscribers and making remittances. It will be saving trouble and expense in postage, to both parties, to make remittances for subscribers when their names are sent. Our paper is 2 dollars within 6 months from subscribing, or 2 50 after. Our editorial brethren will please give this an insertion in their respective periodicals.

NOTICE.

The Editor respectfully tenders his thanks to his patrons in general for the interest they have taken in the "Messenger." He is greatly encouraged by their approbation of the work. At the close of the last volume, I had almost determined to cease publishing the work any longer—but advices to continue, together with a large subscription, have inclined me to persevere. I have determined to enlarge the work to 32 pages, on better paper, and a smaller neat

type, stitched, covered in a printed cover, and neatly trimmed—it will contain about double the matter of the present volume, and of course, the price must be increased to ONE DOLLAR AND FIFTY CENTS a copy. The postage will be 18 cents a year under 100 miles, and 30 cents over 100 miles.

My agents are requested to obtain as many responsible subscribers as they can, and to give me certain information of the discontinuance of my old subscribers. I request all my brethren in the ministry, who are friendly to the Messenger, to become active agents; also I request my influential friends to do the same in their neighborhoods. They will see the propriety of letters containing the names of subscribers to be free of postage to me. The postmasters in order to increase the national revenue, will cheerfully send the names franked, if they be applied to. I wish to receive the subscriptions against the first day of October next, and sooner if possible, that I may have time allowed me to procure the paper, and have it here against January next.

EDITOR.

N. B. My present subscribers will please to subscribe again, if they desire to take this work. My agents can inform them of the work, price, etc. so as to supersede the necessity of a prospectus.

RELIGIOUS INTELLIGENCE.

From letters lately received we learn that there is a good work in progress at Union and Antioch in Fayette county Kentucky.

In Tazewell co. Ill. at Walnut Grove at a protracted meeting of 5 days, commencing Friday before the 2nd Lord's day of July, 49 were baptized, and 10 or 12 more united with the church there, principally of the Baptist church. Since then, on the 3d Lord's day of July 5 more were immersed at Little Mackinaw in the same bounds. The good work is still progressing. The Christians are all alive. On the 3d Lord's day were baptized in Sangamon co. Cantrell's Creek, 3 more.

We have received letters from different parts of Indiana, informing us of a good work there.

Brother J. T. Johnson of Georgetown Ky. writes July 20, that he with brother Burnet had lately revisited Ghent and New Liberty; at the former place over 60 converts were made, and 8 at the latter place. Near Maysville he had lately baptized the father and mother of brother R. Rickett, both over 70 years old.

Eld. D. Warford of Vincennes writes July 21, "The good cause is progressing steadily with us. We are refreshed at seeing our

neighbors occasionally confess and obey the Lord. We number about 60, the majority of whom have been immersed within 2 years.

The Presbyterian General Assembly has lately reversed the sentence of the New York Synod in suspending Mr. Barnes of Philadelphia for heresy. He is now orthodox without relinquishing one item of his heresy. What great changes have taken place in less than forty years! An overwhelming majority of the Presbyterians have virtually rejected the leading doctrines of the old confession, and now call that orthodoxy, which they condemned and bitterly execrated in my remembrance. I have long believed that the rising generation of Americans, would not long remain bound with the fetters of Geneva. The cords are now broken. God grant it may be for his glory, and the salvation of millions!

The Editor has just returned from visiting many of the churches in Missouri. They are living in peace, and on the increase in some parts. A few yielded obedience to the Lord in submitting to be baptized while I labored among them.

In Jackson co. Missouri I was informed that at some recent meetings, br. Maxy of Kentucky, and br. Duke Young of Mo. had baptized some scores of believers, and that the work was progressing.

The excitement respecting the abolitionists in Marion co. Mo., is yet very warm. We fear for the results.

RECEIPTS SINCE LAST NUMBER.

KENTUCKY. MORELANDS, J. Giltner for self, P. Troutman, Wm. Brown, Rich'd Perkins, Js. Crystal, R. Wiles, for volume 10.

TENNESSEE. MOORESVILLE, B. Moore 10 00 in full for his agency for 10. EXCHANGE OFFICE, C. Gist for 9, 10, 11.

OHIO. CHESTER, Eld. Wm. Caldwell for J. Vanmeter 1, 2, 3 vols. for Js. Casto 10, Mrs. Wright 10. WEST ALEXANDER, Eld. N. Worley 5 00.—ALFRED, Read and Thoms for 10.

INDIANA. PARKERSBURGH, Dennis Pottenger, 10, Tho. Armstrong 10.

MISSOURI. PAYNESVILLE, Eld. J. H. Hughs for L. Utterback 9, D. D. Walker 1 25 for 10, S. Bethel 1 25, for 9, J. Jeans, T. D. Patton, A. Melone, B. Barton, D. Stewart for 10 and 1 50 more. UNION, Js. K. Rule 17 50 in full for his subscribers.

ILLINOIS. JACKSONVILLE, R. Walker 9, 10, J. Abraham, W. K. Lindsay, Tilton and Sanders, Wm. Porter, 10. QUINCY, Eld. Jesse Bowles 21 50. GREEN PLAINS, L. Hatchitt for 10. BLOOMINGTON, Eld. Wm. Major, Reuben Carlock 10. HOLLANDS GROVE, Holland 10, Eld. McCorkle 10. ATHENS, C. Metts 10, Geo. Alkire 10. SPRINGFIELD, Dennis Forest 10.

MICHIGAN. JONESVILLE, H. V. Weaver, R. Weaver, A. Bailey 10.

MISSISSIPPI. GIBSON PORT, John Stamps for 9, 10, 11. R. Sharky 9, 10.

CHRISTIAN MESSENGER.

BY B. W. STONE:

AN ELDER IN THE CHURCH OF CHRIST.

“PROVE ALL THINGS, HOLD FAST THAT WHICH IS GOOD.”—PAUL

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From the Journal and Luminary.

EVILS OF RELIGIOUS DIVISIONS.

“Great is the folly,” says Douglass, “of those who are united in essentials, and yet are disputing upon minor points. They acknowledge that both they and their opponents hold in common all that is essential to salvation; but they will not allow others to rest in peace, till they believe exactly as much, or as little as they themselves do; and yet it is evident they are taking the very measures that will make the breach between them still wider. The more men dispute, the less likely they are to agree. Owing to the evil effects of disputes, one heresy almost always produces another. If one man sees another leaning too far, as he thinks, over a precipice, though he is in no danger himself, he throws back his own body in a contrary direction. Thus he who first detects another falling into a heresy, recedes as far from the truth on the other side. Disputants inflamed against each other, mutually withdraw from each other’s errors, regardless that they are leaving the truth, from which they have both departed, in the middle between them; and each looking only at the mistakes of the other, is confident that he must be in the right, because his opponent is in the wrong. But a spirit of conciliation, where no essential truth is attacked, draws both parties nearer to each other, and in all probability nearer to the truth.” To these remarks of this excellent Scotch writer, we add that of all the practical lessons given to the children of men, the most important to be remembered, but the most likely to be forgotten, was the injunction among the last which proceeded from the sanctified lips of Paul—“let brotherly love continue.” Let this heavenly lesson be neglected or forgotten, and then hatred, with her whole brood of envyings, strifes, clamours, jealousies, discords, springing from hell—the undisputed progeny of Satan, will be seen swarming through the church, and laying waste all her comely and beautiful flowers and

enclosures. What can be further from the spirit of Christ, than the temper of some of his contentious followers, who, like "Diotrephes, loving to have the pre-eminence," are found like him also "prating with malicious words" against those christian brethren who cannot consent to pronounce whatever Shibboleth they may impose. Such a spirit has no affinity with brotherly love, and deserves the rebuke of the "Master," which he uttered on a certain occasion when he saw its unhallowed feature among his own immediate followers:—"Master, we saw one casting out devils in thy name, and we forbade him because he followeth not with us." What is the reply of the Master? Just what it should be. "Forbid him not; for he that is not against us is for us." "O what a great deal of mischief to the church," says Henry, "even from those who boast of relation to Christ, and pretend to enjoy, would be prevented, if this passage of story were but duly considered." "A spirit of bigotry," says Dr. Clarke, "has little countenance from these passages. Some are so outrageously wedded to their creed, that they would rather let sinners perish, than suffer those who differ from them to become the instruments of their salvation. This is vanity, and an evil disease." Truly it is to be feared, there are some in the present day, furious for order and orthodoxy, who would choose the devil should abide in their fellow men, rather than he should be cast out by any who are following not with them and their party. Such a spirit we think we have seen more than once.

And the same is likely to appear again and again where jealousy raises strife, and ambition parties; where zeal lends herself to vain glory rather than to godly edifying. "There must be rottenness somewhere in the cause which converts one Christian into a dogmatical accuser of his brethren, and that such bitter fruit cannot but draw its nutrition from a bitter root." The story of the Ephraimites at the passage of the river Jordan, very aptly portrays this evil disposition, though running in at another channel. "The Gileadites took the passages before the Ephraimites; and having artfully devised to distinguish them by their provincial pronunciation of the Hebrew word Shibboleth, thus slew great numbers by that stratagem. For it was so, that when those Ephraimites which were escaped said, let me go over, that the men of Gilead said unto him: art thou an Ephraimite? If he said nay, then said they unto him, say now Shibboleth; and he said Sibboleth, for he could not frame to pronounce it right—Then they took him and slew him at the passages of Jordan;" Judges 12; 5, 6. See now the poor fellow lost his life for using the letter *s* instead of *sh* in a word intended to express the very same thing, viz: a river or a stream of water. But he could not frame to pronounce it right. "Alas!" says Dr. Scott, in his practical observations on this passage, "that so many *Shibboleths* should be invented to divide the church also—to be the watch-words of angry disputants, and the pretext for professed disciples of

Christ, abusing and persecuting each other. May the Lord induce all his people to follow after the things that make for peace, and things whereby one may edify another." Are there no theological Gileadites now at the gates and passages of our beloved Zion, prepared to cut off, by ecclesiastical massacre, many of their brethren who hold the same great leading and essential doctrines of the Bible, yet being unable to raise their stereotyped words and phrases, or because they cannot frame to pronounce it in *ipsissima verba*, must therefore fall under their *odium theologicum*—theological hatred.—How would our heart rejoice could we rid ourselves of the impression that it is not so!

R E M A R K S .

Such evangelical and liberal sentiments we commonly find in the journals of the present day. We are glad to see them, because they tend to soften the asperities of partizans, and exclusionists, and ultimately to effect reconciliation and christian union, on Bible principles, among the real followers and lovers of Jesus in every land, and in every party. But we confess we are sorry and grieved to see those very sentiments prostrated, and neglected in practice by their warm advocates. Have they no test-words—no watch-words, like the Shibboleth of the Gileadites, by which to distinguish those who cannot pronounce them? Alas! where is the exception? Says one zealous advocate for christian union, I am willing to unite with all who hold the essentials of Christianity, without regarding minor points. All this is nothing—a mere subterfuge from beaming truth, into which many fly, and rest at ease under the frowns of heaven. With this as a shield, they ward off the shafts of truth—as "*Let there be no divisions among you.*" O Lord, I submit, but am waiting for the people to receive the essentials of the Bible. When they do this, I will cordially unite." Vain man! who is authorized to examine the New Testament, and pronounce this doctrine essential, and that unessential? Who dare do it? And yet, who have not dared to do it?—This is anti-christian, the height of presumption.

The doctrines of Calvin were once deemed essential, and none were admitted to union, except they could pronounce and receive the five points. This was then the "Shibboleth" of that party, but better times have succeeded. The five points are surrendered, and the opposite doctrines acknowledged orthodox by a large body of Calvin's children. Who, I again ask, shall determine which of the Lord's doctrines are essential, and which not essential? Which must be received, and which may be rejected? Who shall say, Lord, this doctrine thou hast taught us, is unessential, and therefore useless—I care not whether it be received or not—a man may be as good a Christian without believing and obeying it, as by doing it? None dare speak thus; and yet they hesitate not to call the doctrines non-essential!

An essential doctrine, we judge from the character of God the author, would be revealed in a very plain manner, so plain that the lowest capacity could understand it. If not; it would be unprofitable to such. Now I ask, are those doctrines, so much insisted on as essentials and tests of christian union, plain and easily apprehended? In fact, are they contained in the book of God? I have thought that the test-doctrines of ages back, to the present time, have been generally the corruptions of the truth, and the mere opinions of uninspired men. This, the present improved age has seen, and have frittered down their numerous essentials to a very few, and fewer still they will be, before christians will be one, as the Father and Son are one. The grand essential is, that the Bible is the revelation of God—that Jesus Christ is the Son of God, and Savior of sinners—that we confess him with our mouth, and believe in our heart that God hath raised him from the dead—that we heartily submit to his government, and yield obedience to his laws, and that we be holy as God is holy. In this faith and obedience, all Christians agree; in this they can all unite, and without this, they never can, they never will. This is my faith, and cordially will I give the right hand of fellowship to them who have obtained like faith. Who will dare do the same? Can any doubt its correctness? Can any christian approve it as right, and yet close his eyes against the truth, and remain inactive? God forbid!

EDITOR.

For the Christian Messenger.

JAMESTOWN, O. July 23 1836.

Brother Stone—In the 7th number of the Messenger, brother A. Reynolds writes for the purpose of equalizing Christians. He rather thinks that they ought to possess the things of this world in equal portions, or, have all things common.

If the New Testament teaches any such equality, it should strictly be adhered to; but if the New Testament knows no such equality then no such equality should be contended for. I have not been able to learn from the writings of the Evangelists or Apostles, that any such equality existed among the disciples, either in Judea, or elsewhere. But on the other hand I learn that some were rich and some were poor. Hence the numerous directions relative to the poor saints. Such as, "Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come," etc. This scripture would be without meaning if the disciples had all things common. None could have prospered without all, and the terms "give," and "receive," would also be without meaning. So also the terms "rich," and "poor." Besides, a contribution for the poor would have been unnecessary if all had been rich alike, and poor alike. And the di-

rections relative to widows would be useless in case all things were held in common. A treasury also would be a useless appendage to the church.

Besides, none could be commended by our Lord for having done the following things, viz: "I was hungry and ye gave me meat; I was thirsty and ye gave me drink; I was naked and ye clothed me; I was sick and in prison and ye visited me—For inasmuch as you have done thus to one of the least of my disciples, you have done it unto me." If all things were held in common, there would be no necessities such as those spoken of above, and such as those spoken of by the apostle James, when he says, "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, depart in peace, be ye warmed and filled, notwithstanding you give them not those things which are needful for the body, what doth it profit?"

So far is the New Testament from teaching that the primitive christians were equal in regard to the things of this world, that it teaches directly the opposite of such a state of things.

Many have stumbled into the notion that christians should have all things common, because the church in Jerusalem did for a time live in this manner; but even at that time I conclude that all did not put in their goods and chattels, lands and tenements, as common stock. They did it, or they let it alone, which they pleased, which they had a right to do, as appears evident from the case of Ananias. "While it remained, was it not thine own? and after it was sold, was it not in thine own power?" etc. Thus spake Peter to him, which shews that there was nothing obligatory upon the disciples, but that they had the right to do as they pleased with their own property.

One reason why I think the church in Jerusalem did not continue to have all things common, even if it were so at first, is the fact that the Gentile churches contributed for the poor saints in Jerusalem. Either all were poor, or none, else the common stock system must have ceased before the calling of the Gentiles. In addition to this, our Lord declared to the Jews in his day, that they would always have the poor with them, but that they would not always have him with them. I do not believe that equality in wealth, health, or strength, or size, was ever contemplated by the Founder of the christian religion. Nor do I believe that equality in regard to mental abilities ever existed, or ever will exist. There were the strong and the weak among the primitive saints, as well as the rich and the poor. In fact, all the diversity that now exists, existed then. This state of things appears the more necessary, that there may be teachers, and taught, givers, and receivers, well and sick, etc,

But notwithstanding this diversity exists, *let brotherly love continue.*
M. WINANS.

COMMUNICATED.

When our Lord would have his disciples to practice the rules of Christianity, as an evidence that they were his people, he enjoined on them to "bless them that curse you, and pray for them who despitefully use you." The conduct of our divine master was in unison with this direction. Such conduct very plainly shewed the temper of mind that was in Jesus. When hanging on the cross we are told that he prayed for his enemies—"Father forgive them, for they know not what they do." "When he was reviled he reviled not again." Such was the spirit of the great captain of our salvation; and it was but meet to expect a similar spirit of peace to reign through the ranks of this mighty prince. Revenge, malice, hatred, variance, wrath, strife, contention, and the like, are the very enemies against which we should fight under his banner, "for if any man have not the spirit of Christ he is none of his." On this ground we may have a correct standard, to ascertain something of ourselves. In the days of Christ and his apostles there were persecutions, revenge, and hatred; but who practised them? Not Christ nor his apostles. They never persecuted Pontius Pilate, or the chief priests. All professors of christianity are ready to say the chief priests, etc., were destitute of religion. Well, if you ask why, the answer is, because of their persecuting spirit. Well, be it so. When we travel down the annals of history, until the time of the reformation by Luther and others, and stand and look on the scenes of carnage and bloodshed, that fattened the fields of Europe, there is not a protestant but will say, that the spirit of persecution manifested by the pope of Rome and his adherents, was a certain evidence that they were not the followers of the divine Savior. If in these two cases we judge thus, why not in every other?

We see the professing part of mankind, often casting bitter reflections on each other, it is true, but thank God, we don't feel in much fear of fire and faggot. But the scourge of tongues will as plainly show our spirit, as the cross or Inquisition. If you find me frequently pointing out the evils of my brother professor, and his system of doctrines, and never entertaining you with one solitary amiable trait in his character, am I persecuting him? Perhaps I myself cannot deny but he may be a real christian in heart before God. All the offence he has committed, is, he don't believe as I do. How will my conduct bear inspection? But Paul, when persecuting the church of Christ, and wasting it, verily thought he was doing God service. Many professors of religion have thought the same thing, when arguing on the systems of opinions.

Brethren, if we contend, let us contend as christians, and not as partizans; let us only contend for the faith once delivered to the saints, the advocates of which we profess to be. Meekness and fear are also pointed out as indispensable concomitants; if we suffer the angry passions of our minds to rise, when we contend, the same

James whispers in our ears, "The wrath of man worketh not the righteousness of God, let every man be swift to hear, slow to speak, slow to wrath"—in a word, the apostle gives no directions for a warfare of words among christians; but that each one should live near to God, and in his own soul maintain that sacred nearness to the Lord, that would give us boldness to assert the doctrine of the cross, and leave our brother professor the same privilege we claim to ourselves; the privilege of understanding the word of God in its connection. Let the christian state his ideas clearly, and give his reasons for what he believes according to the scriptures; but let anger, wrath, clamor, back-biting, evil-speaking, with all malice, be put away, and be kind and affectionate one toward another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Friends of Jesus of every name, we all try to pray the same prayer, "Grace be with all them who love our Lord Jesus Christ in sincerity; and as many as walk according to this rule—peace be on them, and mercy on the Israel of God." The same promises of God's word cheer our hearts by the way, and one heaven our home at last. Then would not the world point and say, see how these christians love one another. If saints in glory ever weep, it must be at the recollection of the manner in which they fell out by the way, bit, and devoured one another, and wounded Jesus in the house of his friends. Surely no lover of the Lord Jesus could indulge in such a course, and say he followed the footsteps of his divine Master. Then, my dear brethren, let us henceforth try first to see in how many things we agree, before we endeavor to know in how many things we disagree. Let us ever remember that the "wrath of man worketh not the righteousness of God." It is the spirit of the wicked one, that sows the seeds of discord and strife among us; and when once the onset is made and the shout of war is heard, there is nothing for which a man will fight harder than for his religion.

We may wear the garb of a christian in the view of the world; but if our hearts recoil at those who differ from us in opinion, our outside dress will cut an awkward appearance before our Judge at last; let our inside be in unison with that which is without; let love be without dissimulation, and the same mind be in us all now, as was in the followers of our divine Master in the beginning of the christian era,—“for if any man have not the spirit of Christ he is none of his.” “Seeing ye have purified your souls in obeying the truth through the spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently; for where envying and strife is, there is confusion and every evil work.

E. BRISTOW.

From the Christian Register.

MOURNING APPAREL.

On a former occasion we expressed our opinion adverse to the fashion of arraying families in black on the decease of one of their number; making, as it often does, an entire change from their customary modes of dress, and introducing about them the bustle of business, for the decoration of their persons, at a season least of all suited to the purpose. We have feared that those portions of our people who can ill afford to comply with such a fashion, would never relinquish it, unless they should be aided by the example of the more wealthy. They probably would not singly. But we have just met with an example carrying with it the influence of numbers, that induces us again to speak of the subject.

At a quarterly meeting of the "Associated Mechanics and Manufacturers of the State of New Hampshire," lately held at Portsmouth, it was unanimously resolved by the members, that they would not provide any mourning dress for themselves different from their usual apparel, and that they would aim to procure the co-operation of their families; and thirdly, they recommend the adoption of the principle of the resolution, by which they agree to govern themselves, to other associations of individuals and to the public, that the desired effect may be produced, and that the "widow's mite and the orphan's bread" may be rescued from the altar of fashion.

The substance of the preamble to the Resolutions, is, that garments of black are used indiscriminately on all occasions, and do not tend to alleviate sorrow; that the mind is unseasonably harrassed by the preparation; and since the fear of singularity leaves little to be expected from individuals, and binds many to the custom who do not approve of it, it is necessary to resort to associated action.

REMARKS.

In the sentiments above expressed I entirely acquiesce. I have conscientiously acted up to them for more than forty years. I have been deprived of a beloved wife, and dear children, and friends, yet any badge of mourning I never wore, regardless of prevalent custom. To my brethren of every name I recommend the same course. It does not become christians. Would it not be well for towns and neighborhoods, and especially churches, to enter into resolutions to this effect? If it meets with the approbation of our townsmen, let it be known, and let a meeting be gotten up to bring it into effect.

EDITOR.

From the Baptist Banner.

The recent movements of the Baptists in forming societies for the distribution of the scriptures, having become a subject of absorbing interest, demand some explanation. Of late, the question has been several times asked of us, by those who either have not had the leisure or industry to enquire into its history, "why should the Baptists secede from the American Bible Society?" Others again, of our timid brethren, who ever look with apprehensive and suspicious eyes at measures which bear the appearance of boldness and decision, have enquired, "are you not afraid that this measure will appear too sectarian?" In responding to the charge of sectarianism, we will necessarily explain why it is that the Baptists have felt themselves compelled to secede from the American Bible Society. It will be recollected that the Bible Society at its last meeting, confirmed a resolution adopted by the Board of Managers in February last, refusing to aid the circulation of Bibles in the heathen language, wherein baptizo is translated by a word equivalent to immerse. The controversy is properly upon this enquiry—ought baptizo and its cognates to be translated, and if translated, by words of what import?

That the word ought to be translated, and not transferred, we cannot believe will be seriously controverted: for who would advocate the teaching of the heathen in an unknown tongue, an important institution of the Gospel Church? How would a Hindoo or a Burman for example, supposing he were converted and wished to ascertain his duty from the scriptures, understand what was required of him, should he read there in a language with which he was perfectly unacquainted, that he must be "baptized?" What idea could he possibly attach to the word? Would he not as likely conclude that it implied some process to be undergone in fire or in blood, as in or with water?

Besides, from the nature of the Chinese and Cherokee languages, (it being impossible for a foreign word to be introduced into them,) it becomes imperatively necessary that that word should be translated. If, therefore, in obedience to the feelings that beat high in the bosom of every lover of the promulgation of the Gospel in Christendom, the wide spread and densely populated empire of China shall be furnished with the word of God, baptizo must be translated. If translated, by a word of what import then must it be done?

Here it will be necessary to premise that the Baptists, as consistent honest supporters of what they believe the Bible to teach, cannot aid in circulating a translation in which baptizo is rendered by a word not equivalent to immerse. They believe that a word of different import, is a gross violation of the true and obvious meaning of the inspired language of the scriptures. On the contrary however, our Paido-Baptist brethren cheerfully concede that immersion is baptism; nay, many of our most learned Paido-Baptist critics and commentators contend that baptize in Greek signifies only to im-

merse, and that immersion was the practice of the church for more than thirteen centuries after the commencement of the Christian era. In proof of this, we will proceed to insert a few extracts contained in Pengilly's Scripture Guide to Baptism. The quotations from the testimony of our most learned and distinguished opponents, will establish the views of the Baptists on this subject, and prove them of course not sectarian.

WITSIUS, (Professor of Divinity in the Universities of Franeker, Utrecht, and Leyden.) "It cannot be denied, but the native signification of the words *baptein*, and *baptizein*, is to plunge or dip."

ZANCHIUS, (Professor of Divinity at Heidleburg.) "The proper signification of baptize, is to immerse, plunge under, to overwhelm in water." Mr. Courcy tells us the opinion of Zanchins is worth a thousand others.

CALVIN. "The word baptize signifies to immerse, and the rite of immersion was observed by the ancient church."

BEZA. "Christ commanded us to be baptized; by which word it is certain immersion is signified."

VITRINGA. "The act of baptizing, is the immersion of believers in water. This expresses the force of the word."

DR. CAMPBELL, (Principal of the Marischal College, Aberdeen.) "The word *baptizein*, both in sacred and classical authors, signifies to dip, to plunge, to immerse."

BOSSUET, (Bishop of Meaux.) "To baptize signifies to plunge, as is granted by all the world."

DR. TOWERSON. "For what need would there have been of the Baptist's resorting to great confluxes of water, or of Philip and the Eunuch's going down into this, were it not that the baptism of the one and the other was to be performed by an immersion? A very little water, as we know it doth with us, sufficing for an affusion or sprinkling."

VENEMA. "It is without controversy, that baptism, in the primitive church, was administered by immersion into water, and not by sprinkling, seeing John is said to have baptized *in* Jordan, and where there was much water."

DR. MACNIGHT. "Jesus submitted to be baptized, that is, buried under the water by John, and to be raised out of it again, as an emblem of his future death and resurrection."

VOSSIUS. "That John the Baptist and the Apostles immersed the persons whom they baptized, there is no doubt. For thus we read—And they were baptized *in* Jordan—And Jesus, when he was baptized, went up straightway out of the water."

DR. TAYLOR. "The custom of the ancient churches was not sprinkling, but immersion; in pursuance of the sense of the word in the commandment, and the example of our Savior."

DR. WHITBY. "Because there was much water there, in which their whole bodies might be dipped; for in this manner only was

the Jewish baptism performed, by a descent into the water, (Acts 8, 38.) and an ascent out of it, (verse 39,) and a burial in it. Rom. 6, 3, 4. Colos. 2, 12."

QUENSTEDIUS, a learned Lutheran Divine. "Immersion is as it were, a burial; emersion, a resurrection. It is written, Acts 8; 38, 39, that Philip went down with the eunuch INTO the water, and there baptized him; and it is added that, the ordinance being administered, they both came UP OUT OF the water. Both the Eastern and Western churches were very observant of the rite of immersion for a great number of years."

Archbishop TILLOTSON. "Anciently, those who were baptized were immersed and buried in the water, to represent their death to sin; and then did rise up out of the water, to signify their entrance upon a new life. And to these customs the Apostle alludes, Rom. 6, 2——6."

DR. SAMUEL CLARKE. "We are buried with Christ by baptism, etc. In the primitive times, the manner of baptizing was by immersion, or dipping the whole body into the water. And this manner of doing it was a very significant emblem of the dying and rising again, referred to by St. Paul in the above mentioned similitude."

DR. WELLS. "St. Paul here alludes to immersion, or dipping the whole body under water in baptism; which he intimates, did typify the death and burial of the person baptized, to sin, and his rising up out of the water did typify his resurrection to newness of life."

DR. WHITBY, author of a commentary on the New Testament, and more than forty other learned works. "It being so expressly declared here, [Rom. 6, 5, and Colos. 2, 12,] that we are buried with Christ in baptism, by being buried under water, and the argument to oblige us to a conformity to his death, by dying to sin, being taken hence; and this immersion being religiously observed by all christians for thirteen centuries, and approved by our church, and the change of it into sprinkling, even without any allowance from the author of this institution, or any license from any council of the church, being that which the Romanist still urgeth to justify his refusal of the cup to the laity; it were to be wished, that this custom might be again of general use, and aspersion only permitted, as of old, in the case of the Clinici, or in the present danger of death."

ASSEMBLY OF DIVINES. "If we have been planted together; by this elegant similitude the apostle represents to us, that, as a plant that is set in the earth lieth as dead for a time, but after, springs up and flourishes, so Christ's body lay dead for a while in the grave, but sprung up and flourished in his resurrection; and we also, when we are baptized, are buried as it were, in the water for a time, but after are raised up to newness of life."

MR. GATAKER. "As in the Christian rite, when persons are baptized, they are overwhelmed, and, as it were, buried in water; and again, when they emerge, they rise as out of a sepulchre—so the Is-

raelites might seem when passing through the waters of the sea that were higher than their heads, to be overwhelmed, and, as it were, buried, and again to emerge and arise when they escaped to the opposite shore."

DR. WALL. "And so do ALL other Christians in the world except the Latins. All those nations of Christians that do now, or formerly did submit to the authority of the Bishop of Rome, do ordinarily baptize their infants by pouring or sprinkling; and though the English received not this custom till after the decay of Popery, yet they have since received it from such neighbor nations, as had begun it in the time of the Pope's power. But ALL other Christians in the world, who never owned the Pope's usurped power, DO, AND EVER DID DIP, in the ordinary use." "And if we take the decision of the world from the three main parts of it, all the Christians in Asia. all in Africa, and about one third part of Europe are of the last sort, (i. e. practise immersion;) in which third part of Europe are comprehended the Christians of Græcia, Thracia, Servia, Bulgaria, Rascia, Walachia, Moldavia, Russia Nigra, and so on; and even the Muscovites, who, if coldness of country will excuse, might plead for a dispeusation with the most reason of any."

BOSSUET. "We are able to make it appear, by the acts of councils, and by the ancient Rituals, that for thirteen hundred years, baptism was thus [by immersion] administered throughout the whole church, as far as was possible."

STACKHOUSE. "Several authors have shown and proved, that this immersion continued [as much as possible] to be used for thirteen hundred years after Christ."

Upon these extracts comment is quite unnecessary. It is enough if the Baptists can bring from the ranks of their opponents such a host of witnesses in defence of their doctrine. We surely can not be justly charged with being actuated by sectarian motives for our course in the Bible cause, when we are sustained by the most learned and celebrated of the Paido-Baptists. But our remarks have already been extended to too great a length. We will conclude for the present.

STRANGE INDEED!

In the Religious Herald of July 8, 1836, we have an account of the foreign missionary, A. Jndson's translation of the Bible into the Burmese language. Because he translated the word baptizo, immerse, the American Bible Society refused to aid in the circulation of his translation. They say his translation favors sectarianism, as they are pleased to call the persuasion of the Baptists.

It is strange that so learned a body should reject so just and so honest a translation. It is more strange that they should reject it

because it savors of sectarianism! Do they not acknowledge themselves Sectarians? Are they not such in fact? If every thing that favors sectarianism were taken from them, what would be left?—Strange that the Baptists themselves should be unwilling and offended at being called sectarians! We are truly glad to see the march of truth. Sectarians see the evil of sectarianism, and despise and abuse the antichristian monster—they are ashamed of it; and yet, O strange inconsistency!—and yet, they are laboring to support it.
EDITOR.

A correspondent requests me to reconcile Acts 9, 7, ("And the men who journeyed with him stood speechless, hearing the voice but seeing no man.") with Acts 22, 9, ("And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.")

It is universally admitted by the learned that the word translated *to hear*, means very frequently *to understand*, and is so rendered by our translators, see 1 Cor. 14, 2, etc. Read the latter verse, "they understood not the voice of him that spake unto me." The reason is not given, why they understood not the voice, but it is probable, because it was uttered in a language unknown to any then present, except Saul, who was a man of letters.

Another correspondent wishes me to give him information on 1st Cor. 2, 9——13.

Verse 9. "But, as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love him." What things are these, not seen, nor heard, nor conceived of by man? I answer, they are the wisdom of God, his counsels, and grace, hidden from the princes of this world, but revealed to his holy apostles by his Spirit, and now written in the Bible for our instruction. It is, in a word, the great plan of redeeming sinners. Had it not been revealed, it would yet have remained a secret in the bosom of God.

Verse 10. "But God hath revealed them unto us [the apostles] by his Spirit, for the Spirit searcheth all things, yea, the deep things of God."—This Spirit—this revealing Spirit of God searches, penetrates all things, even the deep things of God—dives into the very bosom of God himself, and brings forth his hidden wisdom, and reveals it to us his apostles.

Verse 11. "For what man knows the things of a man, save the spirit of man that is in him? Even so the things of God knoweth no man, but the Spirit of God."

It is a fact that the spirit of the man *B*, only knows what is passing within him—of what he is thinking, and what are his purposes, and unless the man or his spirit reveal them, or make them known,

they will remain forever secret from every other man. Even so the things of God, his plans and purposes, no man—rather no person in heaven or earth—knows, but the Spirit of God, who has made them known. “Now,” says the apostle, (v. 12) “we have received not the spirit of the world (which spirit was ignorant of these secrets in God’s bosom;) but the Spirit which is of God, (for this purpose) that we (the apostles) might know the things that are freely given to us of God.”—We, the apostles, are inspired by this Spirit to know these things of God, and make them known for salvation. These things we speak, not in the words which man’s wisdom teacheth, but in words taught by the Spirit, comparing (explaining) spiritual things in spiritual words.

Verse 14. “The natural man——.” That is, the man who has not the revealing Spirit, could never receive, nor know these secrets of God by all his intellectual powers—none but the Spirit of God receives them from the bosom of Jehovah, and makes them known to us, the apostles. The reason assigned why the natural man cannot know them, is, because “they are spiritually discerned.”

Verse 15. “But he that is spiritual, judgeth (discerneth) all things yet he himself is judged (discerned) of no man.” I have rendered the word *judged*, *discerned*, as the translators have done in the preceding verse 14.

Verse 15. “For who hath known the mind of the Lord—who will instruct him?” None know his mind but such as have his revealing Spirit, the Spirit of Christ, as had the apostles. Now, through them, we all may learn the things of God, who will instruct us by his holy word.

EDITOR.

Extract of a letter from brother Daniel Travis.

LIBERTY, TAZEWELL Co. ILL. Aug. 22, 1836.

Dear Brother—You will learn from this letter that we held a four days meeting on Panther Creek, having commenced on the Saturday before the first Lord’s day of this month. Thirty-five were added to the church, 20 by immersion, and 15 by letter. On the Lord’s day following we met brother Reynolds at Little Mackinaw—eight were immersed there. At the same time brothers H. D. Palmer, Js. Robertson and Abner Peeler held a four days meeting in Peelers neighborhood. Eight were immersed, and a church constituted of thirty members. On Monday evening brother Roberson, on his way home, immersed 7 more at brother Willis’s on Panther Creek. There is truly a great work going on in this section. Yesterday at this place, brothers Lindsay, Roberson, and McCorkle, were with us. A church of 9 members was established, and two were immersed.

O Lord, revive thy work every where—Amen!

THE CONTROVERSY ENDED.

It appears that the controversy of long continuance between Mr. Meredith and Mr. A. Campbell, has come to a close, on the operation of the Spirit. We have attended to their writings, and must confess that the spirit of meekness was frequently violated by sarcasm, and *polite* abuse, on both sides. I am glad that the controversy is done; and as an old man, and a friend to both, advise them never to renew it, lest they do more injury to the cause of Christianity, than good. My impression is, that both have been unguarded in their expressions of the doctrine about which they have been contending. Mr. Meredith was doubtless wrong in making this statement, that the parent is always older than the child, at first independent of the child, and derives no part of his existence from the child. Regeneration, then, being the parent of faith, is older than faith, independent of faith, and derives no part of its existence from faith." Mr. Campbell easily refuted this scripture-subversive doctrine, and seems clearly to have convinced Mr. Meredith that the above expression of his faith was wrong; for according to that, he must contend for a regeneration *without the word*—making the word of God of none effect—of no more use in the regeneration of the adult, than of the infant, or the savage in the wilderness. Mr. Meredith denies this inference, and accuses Mr. Campbell of misrepresentation, for making the inference, and then expresses his faith in more intelligible language, in these words, "Regeneration is the product of the combined action of the word and Spirit." To this Mr. Campbell replies "The word and the Spirit then, are the parents of regeneration, and regeneration is the parent of faith. But if the word and the Spirit should happen to be believed before regeneration, then faith is the parent and regeneration the child!—so that, to complete Mr. Meredith's theory, neither the word nor the Spirit ought to be believed, nor can be believed before regeneration; and so it comes to pass that a person enters the kingdom of heaven as a regenerated unbeliever."

That Mr. Campbell may have erred in unguarded expressions of his faith on this subject also, I have admitted. Though I dearly love him as a man and a christian, yet I am no slave to his opinions, nor to the opinions of other men. If his opinions are as stated by Mr. Meredith, I with Mr. Meredith reject them, and so would every man who knows the worth of prayer. But Mr. Campbell denies them as his sentiments, nor can I for a moment, really and without doubt, admit them to be his sentiments. Yet I do think he has sometimes made, like other men, and Mr. Meredith himself, unguarded expressions, not conveying his real sentiments, but something different.—This even charity itself inclines me to admit; for I know many honest christians, and some his warmest friends, who think of his sentiments on this point as Mr. Meredith does. I yet will indulge the

hope that after the heat occasioned by long controversy, has cooled, they may yet unite as brethren, and walk in love towards each other.

EDITOR.

RELIGIOUS INTELLIGENCE.

RIGGSVILLE, August 13, 1836.

Fether Stone—Business having called me into Fulton county, I was favored with the opportunity of spending the last Lord's day in July with a congregation of our brethren about nine miles from Lewistown; two of our fellow travellers on life's weary journey made the good confession and were immersed in the name of the Lord Jesus. On the following Lord's day, the first in August, I met the same congregation in company with brethren Scott and Charles Rigdon, when nine obeyed the Lord's command, and on the next day five more followed the good example, making in all sixteen. The Lord grant that they may prove faithful unto death, that so they may receive a crown of life. We left many deeply affected who will, I fondly hope, choose the good part, which shall never be taken from them.

That your last days may be your best days, and that you and I and all who name the name of Christ may stand approved before the throne of God, and hear our Jesus say, "Come ye blessed of my Father, inherit the kingdom prepared for you," is the constant prayer of your brother for the Truth's sake.

J. RIGDON.

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CHRISTIAN MESSENGER.

BY B. W. STONE:

AN ELDER IN THE CHURCH OF CHRIST.

"PROVE ALL THINGS, HOLD FAST THAT WHICH IS GOOD."—PAUL

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From the Religious Herald.

THE IMPORTANCE OF CHRISTIAN UNION.

How lamentable is the consideration that there exist in the Christian Church, divisions and jars, schisms and contentions, discord and strife. No wonder that the unprincipled infidel should prate and cavil, when such a state of things is presented to his view. It is not strange that the sceptic should take advantage of all this wrangling to plant the seed of destructive error, and if possible raze the glorious superstructure of our holy religion! But what is to be done, inquires the anxious Christian, to remedy the awful dilemma consequent on our bickerings? What plan can be devised calculated to effect a reform in a matter which causes our Zion to bleed at every pore? One thing must be done, my Christian brother, before we may expect the operation of any favorable change in the aspect and circumstances of our condition. "In union there is strength," and we must be united in affection, if not in sentiment; we must be one in spirit, if not in opinion—and thus united and bound together in cords of love, we shall have peace and quietness, joy and happiness in the service of our common Master. The condition of the church calls aloud for such a state of things: the progress of iniquity, the advances of infidelity, the decay of vital piety, and the eternal interests of our entire world—imperiously demand harmony and union both in our preachings and prayers—our ministrations at the altar, and our more private devotions. All ye devoted followers of the Blessed Savior—"to the rescue come." All ye who earnestly desire the establishment and prosperity of the Redeemer's kingdom upon earth, use every possible exertion to effect a purpose so much desired, as peace and union, love and prosperity, throughout our whole Zion! To illustrate the blessed tendency of the measure we propose, we will suppose a case. Suppose A and B ministers of the

Methodist, C and D ministers of the Baptist, E and F of the Presbyterian or Episcopalian church, were to exchange desks, or in any other wise unite in laboring for the salvation of souls; if you please let them all unite in conducting a protracted meeting, and preach together, and pray together, and in every way assist each other "to spread the victory of the Redeemer's cross—who can calculate the extent of such co-operation, or its blessed tendency in promoting the glory of God, and effecting the salvation of poor sinners! The word of God faithfully dispensed is calculated to effect all these good purposes; and as long as the jars and strifes we have adverted to, obtain to the extent they now do, in the christian church, it is not rational for us to expect such displays of happiness and heaven as we might expect under a different aspect of affairs. The word of God, remarks Mr. Wesley, is calculated to lay open the inmost recesses of the soul, and under its preaching in the way we recommend and in the way recommended by the great founder of Methodism, we may expect glorious results. The epistle to the church at Ephesus, (observes the lamented Dr. Bedell in preaching from the Apocalypse in which the passage is couched) should be a lesson to us to be engaged in laboring for the promotion of the Redeemer's cause, and so should we labor in union, preach in union, pray in union, conduct our meetings in union, and thus follow the direction of our blessed Savior—"love one another." Let us throw aside every thing of party, and unite heart and hand in promoting the glory of God and the salvation of souls. Then, and not till then shall we realize continual prosperity through all our borders—then shall we demonstrate the reality of our professions, and then shall our union and harmony and love proclaim as with trumpet tongues, the truth as it is in Jesus. A consummation how much to be desired! We agree with the distinguished Dr. Adam Clarke, that without faith it is impossible to please God; and without it we cannot partake of the grace of our Lord Jesus: without hope we could not endure, as seeing him who is invisible; nor have any adequate notion of the eternal world; nor bear up under the adversity and difficulties of life; but great, and useful, and indispensably necessary as these are, yet charity is greater: love is the fulfilling of the law, but this is never said of faith or hope." In the light of these considerations, and under the weight of such truths, we should set about the work of union, harmony and co-operation in all our christian deportment; and thus by our holy walk and godly conversation, illustrate the character we profess.

A METHODIST.

REMARKS.

The eyes of this Methodist brother appear to be open to the evils of church divisions. He has happily described them, with his ardent wishes for a reformation. With these we are well pleased.—But his proposition for effecting christian union, if acceded to, will

never answer the purpose. This plan has been often and long tried, but without any permanent good effect. I have witnessed many meetings such as recommended by him. They progressed well, and many converts were made to the Lord; but when the different parties began to claim and divide the lambs, then discontent, envy, and bad feelings were stirred up, and discord, strife and disunion succeeded. This is a common case wherever such meetings are held. I have doubted whether more good or evil to the cause of religion in general be the result of the plan proposed by our Methodist brother. To talk of the union of parties, still existing as such, known by their different names, governed by their different creeds, and actuated by their different interests, is chimerical. Such union is a rope of sand, or an image made of iron and clay, which is easily separated. If the christian community are in earnest on the subject of christian union, they must act up to their convictions with promptitude; they must forsake their bigotry, their intolerance, their partyism, their name, their reputation, their own private interest, and their authoritative human creeds, and sit at the feet of Jesus, learn and do his will, imbibe his spirit, and love his people with a pure heart fervently. Till we do this, it is vain to expect the union of Christians, and the salvation of the world.

EDITOR.

From the Cumberland Presbyterian.
ROMAN CATHOLICISM.

The elective franchise. This we think is susceptible of modification and improvement. We know that it is a delicate subject, and more within the sphere of political than of religious editors. But as Christians we are not required to divest ourselves of secular duties and feelings, especially in cases where the overthrow of our civil, would lead to the extinguishment of our religious privileges. The elective franchise ought to be more strictly guarded in the case of foreigners. As it now exists, it is greatly abused. The laws require a residence of a specified period, before a foreigner can be entitled to the privileges of a native citizen. But in our sea-board cities, especially in New York and Baltimore, this salutary regulation is grossly evaded. In the latter city we have known Irish Catholics vote, within 12 months after their arrival in this country; and we see similar statements made in regard to the former. If the emigrants were few in number there would be less need of caution on this subject; but when from 50,000 to 100,000 are yearly landing on our shores, ignorant and uncultivated to a great extent, without a due knowledge of our institutions, or of the principles of civil or religious liberty—owing allegiance to a certain degree to a foreign prince, and subject to the dictation and control of an interested

priesthood—in such circumstances, there is certainly danger that this privilege may be perverted to the injury of our free institutions, and it behoves us to avert as far as practicable the possibility of danger from this source. Our regulations respecting naturalization ought to be strictly enforced, and infractions thereof should be promptly punished.

In addition to the strict enforcement of the law as it now exists, it might be expedient in the increasing numbers now pouring into our country, to extend the period of probation, say to 10 years. These emigrants have not been used to the exercise of the elective franchise, generally at least, in their native land. They are not sufficiently intelligent on their arrival to exercise the right of voting with wisdom or discretion, and it will require a considerable period before they can be sufficiently acquainted with our institutions, and with the responsibility of this high privilege—they would suffer no injury by prolonging the period of naturalization, whilst the liberties of our country would be rendered more secure.

As our existence as a republic is based on the right of the people to choose their own rulers, whatever infringes on this right must be highly dangerous, and ought to be carefully guarded against. When priestly influence is used to coerce their flocks to vote in accordance with their behest, our existence as a republic may justly be deemed insecure. It will readily be seen what use may be made of such influence. Unprincipled demagogues may seek the aid of an ambitious priesthood in order to elevate themselves to power by means of their control over the consciences of their adherents. In Ireland the pulpit has been made the medium of swaying the elections. Candidates have been named, and the hearers have been directed to vote for them, under pain of excommunication and threats of personal violence. [We shall publish next week an article on this subject extracted from depositions taken by order of the British government.]

This system has been partially introduced into our country. In Albany a Catholic priest directed his flock to vote for a certain individual. In Western New York, last fall an agreement was made with a priest to secure a certain number of votes to one of the candidates for a specified amount. Would it not be prudent to make such public interference penal—to interdict on pain of fine or imprisonment any dictation or threats from the pulpit? To a bigoted Catholic the threat of not being admitted to confession, is sufficient to make him vote against his conscience and implicitly obey his priest. Ought they not then to be debarred from interfering in our elections? And are individuals in such a state of thralldom to their spiritual directors proper subjects for electors? If the control and interference of the priests be not checked, it will induce those politicians, of whom there are always too many, who prize their own interest more than the public weal, to favor the tenets of the Catholics

in order to obtain the favor of the priesthood, and through their influence to triumph over their opponents. It will readily be seen how much such a state of things will strengthen the system, and increase the Catholic domination in this country.

Unless due precaution is taken, this influence may operate injuriously from another quarter. In all the Catholic countries of Europe, much of the landed property belongs to the church. This was also the case in England prior to the Reformation, and in France previous to the Revolution. How was this wealth accumulated? Not by purchase, but by the power of the priests over the consciences of their flocks. Kings, and nobles, and merchants were persuaded to found and endow monasteries and nunneries for the good of their souls. Their charters all run in the same strain. That of the abbey of St. Mary in Furness, Lancashire, whose possessions comprised about 120 square miles, and which was enriched at the expense of the writers's ancestors, began thus: I Stephen,* Earl of Mortayne and Boulogne, for the good of my soul, and that of Mand my wife, do give and bequeath all my lands in Furness, etc. These bequests were extorted from their victims by operating on their fears at the hour of death. They were willing to give up, to the prejudice of their posterity, that wealth which they could no longer retain, to escape the pains of purgatory. By practising on the fears of their dupes, the coffers of the Romish priests have been filled to overflowing. Money was the object for which all crimes, and guilt of the deepest dye could be commuted and forgiven. Without it, the offender was consigned unpitied and unforgiven to endless misery. It might be supposed that there is too much intelligence in this country, to permit such a system of robbery to be practised with success. But the possession of wealth is not always accompanied with enlarged intellect, or freedom from superstitious fears. There is danger to be apprehended from this source, in this land of light and liberty. In Baltimore and other places instances have occurred in which wealthy individuals have been persuaded to leave their property to the Catholic priesthood. In one case, advantage was taken of the absence of the only son in Europe, to defraud him out of the greatest portion of his parent's estate; in another case, a priest in conjunction with the Sisters of Charity, forged the will of an insane man, but was prevented by an action at law, from reaping the fruits of his villany. It was proved in court that the man was a member of the Methodist church; when he was placed in the hospital attached to the medical college, which is attended by the Sisters of Charity. He had a wife and several children. In the forged will he was made to say, that he had not been legally married to his reputed wife, but had left one in Ireland; which was proved to be a wilful falsehood. The whole of his property was left to a Cath-

* Afterwards king of England.

olic priest in Pennsylvania; with whom it was proved he was wholly unacquainted. He was never in his senses after he went to the hospital. It was proved that a Catholic priest placed the pen in his hand, and directed his fingers while he made his signature. The will was attested by one of the sisters. It was of course set aside, but the parties escaped unpunished; and the political press winked at the transaction. The testimony delivered in court, was however published in a religious periodical. We have recently seen a notice of another case of forging a will, in which the parties were all Catholics.

Having such an engine at command as Purgatory, and their own interests ever uppermost in their minds, they may get within their clutches an amount of wealth which will consolidate their power, and enable them to sway the destinies of our country. They already own large bodies of land in the West, particularly in the state of Kentucky, which in time will become highly valuable. Would not this be a fit subject for legislation? A law might be passed forbidding any property to be bequeathed to any church, nunnery, or ecclesiastic, unless the will was dated six or twelve months prior to the demise of the testator, and it was made to appear that no priestly, or undue influence had been exercised in order to induce the party to make the bequest. Where the fears of an individual are excited, and he is urged to leave his property to the church, to secure his salvation, it can be considered in no other light than a pious fraud, and as such ought to be prohibited by law. Every bequest for prayers or masses for the repose of the soul, as it is a base deceit, ought to be made illegal, and not recoverable by an action at law.

As purgatory is altogether a system of fraud and deception, devised by interested priests to fleece their dupes; as it takes the money without rendering an equivalent, in this respect being much worse than gambling or the lottery system; as it is founded on gross extortion, the price of the masses being proportioned, not to the supposed guilt, but to the ability of the subject; any contract made with any priest, for his aid in releasing a soul from purgatory, should be deemed illegal, and not recoverable. They are well aware, that they are wilfully and wickedly deceiving their dupes—that they have no power to influence in any manner the decrees of Jehovah; that it is a gross imposition on the credulity of mankind, and they ought to be restrained as far as practicable from reaping the fruits of their wicked device. The system would not be so fruitful of evil, if the ill-fated dupes were left to their own discretion in this matter. But this is not the case: it would not answer the purposes of the priests thus to leave them. No sooner has a husband departed, than the afflicted widow is visited by her ghostly adviser. He represents to her that her husband is now in torment: that it depends on her solely to procure his release. He thus works on her sympathies and

fears, until he robs her of those means which would procure food for her hungry children. An instance occurred recently in Ireland, in which a priest persuaded a poor widow to sell her only possession, a cow, though he knew she was in arrears to her landlord, and the cow was her only source of reliance to pay her rent. She sold her cow, and paid the price to the priests and was turned out of her cot by her landlord. Another instance occurred in Pennsylvania. A poor ignorant girl resided as a domestic in a Catholic family. She had lost her parent but a short time before. Being disturbed in her sleep, from the night-mare, or some other cause, she complained to her mistress, who recommended her to go to a Catholic priest. The girl was not a Catholic. The priest told her that her parent, being a heretic, was suffering with torture, and that her cries disturbed her repose. He told her to pay him a certain sum, and he would release her parent. The sum was so exorbitant, that for several months it exhausted the wages of the poor girl. She complained to the priest, that in consequence of his exactions, she could not procure a pair of shoes, and was suffering for want of them. The hardened impostor replied, better go barefoot than let your parent burn. In another instance in the city of New York, a lady was addressed by a poor Catholic widow in a voice of importunity, for relief. Being questioned by the lady, she acknowledged that she had lately lost her husband;—that the priest had told her that he was suffering the pains of purgatory, and that she must get him released, which would require a sum we believe over 20 dollars to effect that object. To raise this sum she had no other resource than to beg, of which the priest was well aware. The lady handed her a Bible, and told her if she would take it to the priest, and get him to point out the passage in which purgatory was named, she would give her the sum necessary. Overjoyed she went to the priest and delivered her message. But instead of a kind reception, in a tempest of passion he abused both the lady and the poor woman, and told her if the money was not forthcoming, her husband should burn to eternity, and she herself be excommunicated. Such are some of the fruits of this imposture. We leave our readers to determine for themselves how much better it is than robbery, or forcibly seizing our property. Every priest who receives money for such a base imposition, is acting dishonestly; and we think every friend to his species will agree that this imposition is not only worthy of the severest reprehension, but that it ought to be discountenanced and counteracted, as far as the laws of our land will permit, and that, if they are inadequate to prevent the evil, they ought to be modified so as to reach the exigencies of the case, and preserve the ignorant but confiding victims from the peculations of a horde of base impostors.

COMMUNION OF CHRISTIANS.

Communion in respect to the followers of Christ, we may suppose, means something more than mere agreement in articles of faith and modes of discipline. Something more than the act of communicating in the sacrament of the Eucharist. It means fellowship in joys and sorrows, in conflicts and in victories, in labors and attainments, in every thing which pertains to christian character, duty or experience. This is the view which Paul seems to have taken of the subject when he says of the Father of mercies and the God of all comfort, "Who comforteth us in all our tribulation; that we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves have been comforted of God." That is to say, the comforts which we receive from above ought not to be concealed nor shut up in our own bosoms, but imparted to our brethren, according to the principles of the Gospel and the example of its Author.

And that this principle of participation applies to the whole circle of christian experience is evident from the following words of the same inspired apostle, "For as the body is one and hath many members, and all the members of that one body, being many, are one body, so is Christ. And whether one member suffer all the members suffer with it, or one member be honored all the members rejoice with it." This is christian communion, and the church relationship is both designed and admirably adapted to promote this communion. In the visible church the followers of Christ become known to each other as such; there they are brought to unite in solemn acts of worship, which, while they draw their hearts nearer to Christ the centre of spiritual attraction, draw them also nearer to each other; there they are bound to each other, as well as to the great Head of the church, by most solemn covenant vows; there they recognize the fact that they have a common interest and aim. Is it not to be expected, therefore, that christians thus situated will feel towards each other, as they feel towards no other persons, and that they will be prepared for a near and interesting communion on all the principle points of their experience? But to enjoy this communion in its full sense, it is needful not only to have feelings prepared for it, but also to have free communication in regard to the subjects of it.

In more private christian intercourse, how can some very emphatical injunctions of the Savior and his apostles be complied with, unless there be a free communication of experience? How can I impart the comforts which the God of comfort gives me, to my brethren, unless I speak of them? How can all the members of the body suffer and rejoice together, unless their joys and their sorrows are communicated? How can christian friends pray intelligently for each other, unless they know something of each others hopes and fears, conflicts and victories? Would not the most happy results be

likely to follow free communications among the followers of Christ? And is it not an evil greatly to be lamented in most or all our churches, that christians are such strangers to each other, strangers, I mean, as christians. If one member of the body of Christ has found comfort and support in affliction from a special view of God, or any particular passage of scripture, how happy would be the influence of imparting this comfort to all the members, some of whom in similar circumstances, may not have found the same consolation. How specially would this practice be calculated to assist the weaker members, and put them in possession of the attainments of the strong. If one member has found a method of successfully resisting any particular temptation, how interesting might be the discovery to others who are under the buffetings of the adversary, and see not a way of escape. If one member has learnt by experience how to overcome a worldly spirit and to lay aside every weight, and deny himself the most easily besetting sins, how interesting and useful might be the information to those who are yet in conflict. O how sweet and blessed would be the communion of christians, if they would bring the principles and spirit of the Gospel into this daily intercourse. Witness the happiness of Bunyan's pilgrims while they went on their way conversing of their common interests and dangers. And here let me drop one suggestion as the conclusion of my remarks. Would not social visits and parties among the professed friends of Christ be a suitable occasion for promoting christian communion? And if, instead of conversing on the passing events of the world, or about worldly interests, the followers of Christ in their social intercourse, should more often and more freely converse of their spiritual interests, and hold christian communion, would they not be great gainers? May not every one of us amend our example in this respect?—*Hartford Watchman.*

REMARKS.

Some hints are dropt here of importance to the life of Christianity, for growth in grace. Were christians to pursue the course recommended, I have no doubt that good effects would be the result, both to themselves, and to society in general. The dead would be quickened, and the living made stronger. Such intercourse and exercise of christians are not agreeable to the worldly minded, the carnal and lifeless professor, yet they may be the means of arousing them from their stupor, and engaging them in the work of the Lord. Confidence in each other as brethren is indispensable; without it no profit can arise from such meetings. Attention to this subject I earnestly recommend to my brethren.

EDITOR.

THE CHRISTIAN

From the American Protestant Vindicator.

BIBLES DESTROYED.

The following may be worthy of a place in your truth telling columns.

A short time previous to my leaving Ireland, I resided in the town of Ballinasloe, county of Galway, Connaught, which is truly a protestant place, and in which through the zeal of the christians, many Bibles had been distributed to the ignorant people, who voluntarily solicited a copy of that blessed volume from which they received great moral benefit: for many of them abandoned their former bad practices and habits and evinced a change not less personally advantageous than useful to society. Those effects of the perusal of the Bible so alarmed the Romish priest named Dillon, that he immediately commenced his machinations, and so effectually, that in a very short time, every Bible that had been presented to any of the Romanists was either mutilated or burnt. The priest Dillon employed a furious Papist to accompany him, who used to collect into a bag all the Bibles and Testaments which they could both purloin. They were then carried to the priest's dwelling, and chopped to pieces with an ax, and some of the pieces were burnt, while other parts were transferred to the river which ran through the town, and were seen by many protestants floating down the stream. The whole number of Bibles which were thus destroyed, was at least one hundred and fifty in that single town of Ballinasloe. That was not the only instance in which every exertion was there made to extirpate the Holy Book; and the same practices are common throughout all Ireland.

THOMAS M. HARTE.

UNION OF PROTESTANTS.

A numerous meeting of Protestants was held in New York on the 19th of May. Its object was to induce a larger and more energetic co-operation among the friends of the ever blessed Reformation.—A Protestant Association was formed, by the name of the American Society to promote the principles of the Reformation.

Articles 2, and 3 of the Constitution, state that the sole objects of the society are to diffuse correct information concerning the distinctions between Protestantism and Popery—to arouse Protestants to a proper sense of their duty, in reference to the Romanists—and to use all evangelical means to convert the Papists to Christianity, by lectures, public discussions, the dissemination of suitable tracts, etc. Dr. Brownlee was chosen President. They call earnestly on all the friends of God and the truth, to give them their hearty co-operation and prayers. Such associations are rapidly springing up in England, Scotland and Ireland. A severe conflict is coming on. It will try and we trust, purify the Protestant churches. It will promote a

spirit of enquiry—"many will run to and fro, and knowledge will be increased." Of the final issue there is no doubt.—*Evangelical Guardian*.

R E M A R K S .

So important is the subject of Christian union to my mind, that I am peculiarly drawn to every article under this caption. The article above speaks particularly of the union of Protestants to co-operate against Popery. But what can Protestants do, divided as they are into contending sects, each seeking to establish its own name, honor and interest, to the neglect of all others, if not to their entire destruction? Can they co-operate to any valuable purpose? If they should succeed in putting down the Romanists, or convert them to their different sects, would Christianity shine in brighter lustre?—Would the world be converted by sectarianism? Would not the sectaries turn the war from the conquered foe, upon each other? This is the very spirit of sectarism, long confirmed by the history of the church in apostacy.

But this society's object is to promote the principles of the Reformation. An object, indeed, worthy of promotion. Yet if it had been stated, that the society's object was to promote the principles of the New Testament, it would indeed have been most worthy.—By the principles of the Reformation are not to be understood the doctrines of the Reformation, for the reformers disagreed among themselves on many important points, and a large majority of Protestants since, even to the present time have rejected their creeds. The principles of the Reformation I have understood to be, that every person had the right to read the scriptures for himself, and to form his own conclusions on them; that this right could not be taken from them without subjecting the mind to slavery. These are the glorious principles of the Reformation—principles which gave a deadly wound to the beast then, and which, if again revived and practised by Protestants, will put down Romanism, and every other antichristian *ism* now in being. The principles of Protestants—the *orthodox, evangelical* Protestants, are not essentially different from those of the Papists. The Papists forbid the laity to read the Bible; the Protestants allow them to read it, but they must understand it as explained in their different creeds. What is the difference? In each case the right of private judgment is taken away.

I wish success to this new formed society in promoting the *real* principles of the Reformation. It will be found a blessing to the world, and the sure foundation of Christian union.

EDITOR.

INTERESTING CIRCUMSTANCE.

At the late annual meeting of the London Society for the promotion of Christianity among the Jews, the following statement was made by the Rev. Daniel Wilson, or derived from communications received from his father, the Bishop of Calcutta.

"In the visit of the Bishop to some of the Syrian churches in his very extensive diocese, he had come to a place called Quoquin on the coast of Malabar, where he met and was mostly received by settlements of black and white Jews. The black Jews traced their origin to the dispersion, and the white, he supposed, were the descendants of Jews and some half-caste tribe.

These Jews received him with the greatest respect on his entrance to the town—they lined both sides of the way with lighted torches in their hands. Knowing the object of his journey, they requested him to deliver them an address or exhortation; which was a singular request from persons of their creed to a Christian Bishop.

Finding that there was no difficulty attending the matter, he did address them, and went on to prove that Christ the Redeemer, whom they had rejected, was the true and promised Messiah. To show this, he dwelt on the prophecy of Daniel as to the seventy weeks; he also quoted to them the prophecy of Haggai; he also explained to them that, though now dispersed for the rejection of Christ, that the time would come when they would be restored to God's favor; for which he quoted the prophecies of Zechariah. The Jews who listened to him throughout with the most profound attention, thanked him most cordially when he had concluded. They withdrew the veil and showed him their Hebrew Bible. They then prayed for him by name, and that he might be successful in the labor of love which was the object of his journey."

This singular and interesting circumstance, taken in connection with the other statements in the report, showed that there was a movement among the Jews themselves, evincing an earnest desire to search the Gospel of Christ.

THE POPE.

At the recent death of the Arch-bishop of Toledo, the government of Spain seized a document issued by the present Pope, called an Allocution, dated at Rome, Feb. 1, 1836. It indicates a sad state of depression on account of the recent curtailing of his jurisdiction in Spain, which has of late followed the schismatic example of the other states of Europe. His holiness proposes a very harmless method to remedy his misfortunes. After declaring "null and void" the acts of the Spanish government in relation to ecclesiastical arrangements, church property, etc., he thus addresses his clergy,—
"On the return of the solemn commemoration of that sacred day on

which the Virgin mother of God entered the temple to place in it the only begotten Son of his Heavenly Father, the Angel of the Testament, the peaceful King, we vehemently exhort so many of you as are here present, the sharers of our grief, to approach her supplicatingly, and, joining in prayer with us, implore her aid in the affliction of the church, that through her, to whom it belongs to destroy all heresies, our differences being removed, and our disturbances appeased, the Daughter of Zion, when peace and tranquillity have been restored, may lay aside her grief, may throw away her filthy rags, and clothe herself in raiment of rejoicing."

Three centuries ago, the Holy Father would have adopted more efficient measures to reduce Spanish contumacy, than prayer to the Virgin Mary; and he would do it now, if he had the power; but his day is past in Europe. Let it be our care that he does not succeed in his intention and efforts to retrieve in America what he has evidently lost in Europe.

CENTREVILLE, BOURBON Co. Ky. Sept. 15, 1836.

My very dear Brother Stone—It has been a long time since I had the pleasure of addressing you, and much longer since I was addressed by you. I am no flatterer when I say, that good times, refreshing seasons from the presence of the Lord, bring you up daily fresh in my remembrance, and remind me that one at least lives, who always would be delighted to hear from me at such times. Our beloved brother Thomas M. Allen (who yesterday started with all his, to Missouri) about three months ago informed you of the happy state of affairs at old Union. I know not whether you have been informed that among those eight who then joined us, were a sister, a daughter and a son of our good brother James Hurst; since then our Aunt Nancy Innis, and other precious souls not your particular acquaintances have come in; at our July meeting five more confessed the Lord and were immersed. In August we had our talented brethren Walter Scott, Aylett Rains, and James Challen, with brother Allen and myself at Union, the week after the second Lord's day. Five confessed the Lord before their arrival and five after, before the close of the meeting.

Last Lord's day we had a most affecting and interesting time.—Brother and Sister Allen took their leave of us, receiving from the church a letter of commendation. Brother Allen on Lord's day preached his farewell discourse. His feelings were so powerfully wrought upon, as almost to prevent his proceeding. The whole audience, and a large one it was, was deeply affected. To give up a long tried, faithful public servant, and one too who had laboured so extensively and profitably, and now almost worn out by the public service, like yourself in some degree, about to seek a home in a dis-

tant state. I rejoice that on that day our labor was not in vain; in the close, six new ones came forward and several more received the hand of fellowship. In the evening I immersed five at brother Grimes's. But do not suppose that this state of things is confined to Union. At Leesburg every time I can visit them, I am encouraged. The work there is advancing as rapidly, all things considered, as at Union. At a recent meeting there, seven or eight were added, and at each subsequent meeting several have stepped forward, who are likely to prove ornaments to the cause. At Mt. Carmel, before I left them (brother Irvine having agreed to serve them) to preach at Antioch, for several meetings we were much revived to see sinners turn to God, I introduced several into the kingdom and heard the profession of others before leaving. At Cooper's run our labors are also much blessed. The little vine grows, and has doubled its size in the last year. The Lord be blessed forever! At Antioch under the labors of brother Allen much has been effected: several were recently added, and an immense concourse induced regularly to attend. O Lord, make thy poor servant a blessing to the people!—Keep him humble near thy feet, and take from him every thing that may jeopardize his own or his hearers' salvation—clothe him with every thing that may advance either.

Last Monday week I returned from our annual meeting at Republican. Never did I see more love, harmony and peace prevailing among God's people. All hearts seemed to be overwhelmed with sorrow at the thought of parting with that veteran soldier of the cross, and able advocate of the cause of Christ, F. R. Palmer (now gone to Missouri) and brother T. M. Allen; during the meeting six joined us, one by letter and five by faith and immersion. Brother Thos. Smith, the elder at Republican, presided. Our next annual meeting is appointed to be held at Union to commence Friday before the first Lord's day in September 1837. But oh! brother Stone, imagine if you can, my feelings in parting one by one with those who have comforted, advised, and aided me in my journey to a better world. Well, soon we shall be done with the sorrows of time and those aching heads and hearts will ache no more. I have the same kind Heavenly Father, the same Savior and the same Bible and good Spirit to aid and comfort me. Pray for me, brother Stone, that I through Christ may conquer. Yours most affectionately,
JOHN ALLEN GANO.

GEORGETOWN KY. Sept. 14, 1836.

Brother Stone—I have just returned from Richmond Ky., near which we had a meeting protracted to 11 days. We had 29 good soldiers to come under the reign of our glorious Redeemer. It was a most glorious time, and the prospects are good for hundreds to obey.

Jac. Creath jr. was with me Saturday and Lord's day, when he was taken sick. I was there alone till Thursday night following, when brother Challen reached us.

We had a meeting long to be remembered. Yours in Christian love.
J. T. JOHNSON.

SPRINGFIELD, ILL. Oct. 1, 1836.

Dear Brother Stone—Died in Sangamon county, on the 11th of September, Johanna Sweet, consort of Bishop T. Sweet, in the 54th year of her age. She was a kind neighbor, wife, and parent, and a pious Christian.
JAMES R. GRAY.

Died also in Jacksonville, Ill. Oct. 4th, the amiable and pious Rachel Williams, consort of Josiah J. Williams of this place. She left the world in the full assurance of immortality.

Died in Milton, Ia. Sept. 14, 1836, Abraham Crum. He died as he had long lived, in the confident hope of a blissful immortality.—He left a large number of friends to mourn his loss. His children, grand-children, and great-grand-children amount to 120.

MADISON, IA. Sept. 13, 1836.

Dear old Father and Friend—I have been laboring as an Evangelist since March last; truth is gaining rapidly. Men are beginning to discriminate between the Gospel itself and men's opinions about it. We have quite a flourishing church in Madison, constituted in June. Brother Fleming was with us. We have not had a meeting since without some additions. Brothers O'Kane and Jameson were with us last Sunday a few miles from Madison, where 12 made the good confession and were immersed. Yours, in hope of a blessed immortality.
JESSE MAVITY.

The Editor makes an apology to his readers, that so few editorial communications are found in this and the last number. His family has been sick since some time in July, and some yet continue sick. He has had no time to devote to this work.

BEAUTIFUL APOLOGUE.

THE VIRTUE OF PATIENCE UNDER WRONG.—A dispute one day arose between Omar, son of Kattab, and one of his friends. The latter exceeding the bounds of civility, annoyed Omar very much by the terms he used. Omar, however, bore them with patience.—The prophet was present and listened without saying a word. Finding that his friend's tongue grew intolerable, Omar began to retort, whereupon the prophet turned his back and withdrew. Disturbed at this, Omar followed him and said, 'Prophet of God, why, when this man was pouring out abuse upon me, did you remain quiet, and as soon as I began to reply to him, why did you turn away?'

The prophet answered thus.

'As long as you listened patiently to that man's outrageous speech, angels were by you, each of whom made him ten replies; but the moment you began to reply to him yourself, the angels disappeared at once and left you alone with him.—*Asiatic Journal*.

MORE CATHOLIC PRIESTS!

We learn from the Daily Advertiser, that in the ship Francis Depau, from Havre, came passengers, Bishop Bute of Indiana, and 19 Catholic ecclesiastics, all for the Western country.

RECEIPTS SINCE LAST NUMBER.

KENTUCKY.—VERSAILLES, Diana Fisher, vol. 9; 10.

HOPKINSVILLE, Eld. W. Dunkeson 5 00. Wisconsin, F. Redding 1 00.

TENNESSEE.—EXCHANGE OFFICE, C. Gist, 9, 10, 11.

ILLINOIS.—JACKSONVILLE, E. Rice 10. CARROLLTON, Br. Rampey 2 50.

RUSHVILLE, L. Benton 10. KNOXVILLE, J. Fads 10.

INDIANA.—CYNTHIAN, Jos. Rosboro, R. C. McConnel, Sam. Miller, J.

Mangrum; R. B. Richards, for 10. BUSROW MILLS, Rich'd Maxwell

5 00, for 10, lost by mail. BRUCEVILLE, Wm. Bruce for 9, 10, Ludazer

10, Jesse Gude 9, 10, lost by mail. MILTON, John Crum. R. Leason, A.

Crum. F. Graham, C. Roberson, for 10, lost by mail.

RUSHVILLE, Eld. J. Longley 15 00

OHIO.—MAYFIELD, B. Sanders, J. Pugsley for 9, lost by mail.

MISSOURI.—COLUMBIA, B. F. Proctor 10. MILLERSBURGH A. Miller 10.

ALABAMA.—MANNINGHAM, A. Dickerson 5 00.

My losses by mail are too heavy to be borne. Money sent by mail to me is very precarious. Can nothing be done to correct the evil? I advise my friends, after enclosing the money well in a letter, to direct the letter to some known honest friend of theirs living near me, with directions to hand the money to me, and I will pay the postage. My wants must be relieved or I must be greatly embarrassed. Not more than one third of the present and last vol. is yet paid. Will not my patrons pay their dues? and pay speedily?

EDITOR.

CHRISTIAN MESSENGER.

BY B. W. STONE:

AN ELDER IN THE CHURCH OF CHRIST.

"PROVE ALL THINGS, HOLD FAST THAT WHICH IS GOOD."—PAUL

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THE CHRISTIAN MESSENGER,

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SACRIFICIAL BLOOD.

The apostle Paul, the greatest and best expositor of Moses, states plainly; that the primary design of the blood of sacrifices, is to purge or cleanse that which is defiled, unclean and sinful. Heb. 9, 22—"For almost all things are by the law purged with blood, and without shedding of blood is no remission."

Let us particularly enquire what those things were, that were purged with blood, and how they were purged.

1. The altar was one. Ezek. 43, 18—26—"And he said unto me, these are the ordinances of the altar—thou shalt take of the blood thereof (a young bullock) and put it on the four horns thereof, and on the four corners of the settle, and upon the borders round about. Thus shalt thou cleanse and purge it (the altar,) and on the second day thou shalt offer a kid of the goats without blemish for a sin offering; and they shall cleanse the altar as they did cleanse it with the bullock. When thou hast made an end of cleansing it, seven days shall they purge the altar and purify it." Lev. 16, 18, 20—"And he shall go out unto the altar, and make an atonement for it, and shall take of the blood of the bullock, and of the goat, and put it upon the horns of the altar round about, and cleanse it, and hallow it from the uncleanness of the children of Israel. And when he hath made an end of reconciling the altar," etc.

Dr. J. Taylor in his Hebrew Concordance says, the word atonement is always in the Old Testament, rendered from some tense or noun derived from the root *keper*, or *kaphar* with the points, nor is there any Hebrew word we translate *atonement*, but what comes from that root.

Now with respect to the case of purging the altar, we remark—that Moses and Ezekiel were describing the same thing in nearly the same language. The altar was defiled by the uncleanness of the

children of Israel. It must be cleansed or purged. How? Ezekiel states it—"Thus (by the blood of a bullock) shalt thou cleanse and purge (*keper*) it." Moses states it thus—"He shall make an atonement (*keper*) for it." Again: Ezekiel states the case thus—"Seven days shall they purge (*keper*) the altar." Moses states the same thing thus—"seven days shalt thou make an atonement [*keper*] for the altar," Exod. 29, 37. Again; Ezekiel states—"when thou hast made an end of cleansing it [the altar.]" Moses states it—"when thou hast made an end of reconciling (*keper*) the altar." The effect of this sacrificial blood was to cleanse, to hallow, to sanctify and to make the altar most holy; or in the language of Paul the inspired commentator of Moses, it was to purge the altar. As this effect is described by *keper*, frequently translated, *to make an atonement*, and *to reconcile*, we conclude that to make an atonement with sacrificial blood, to reconcile and to purge are synonymous expressions, all translated from the same word *keper*.

That the word *keper* is frequently translated *purge*, I refer to any Hebrew concordance of the scriptures. A few texts I will set down. Num. 35, 33—"For the land cannot be *cleansed* (*keper*) of the blood shed therein, but by the blood of him that shed it." 1 Sam. 3, 16, "I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged [*keper*] with sacrifice, nor offerings forever."—Psalms, 65, 3—"As for our transgressions, thou wilt purge [*keper*] them away." Psalms 79, 9—"O God, purge away [*keper*] our sins for thy name's sake." Prov. 16, 6—"By mercy and truth iniquity is purged [*keper*]." Isai. 6, 7—"And he laid it upon my mouth, and said, Lo, thy sin is purged (*keper*)." Isai. 22, 14—"Surely this iniquity shall not be purged [*keper*] from you till you die."—Isai. 27, 9—"By this therefore, shall the iniquity of Jacob be purged (*keper*.)"

Would it not be better always to translate the verb *keper*, as the New Testament writers have done, by the Greek word *aitro* with its compounds, to purge, to cleanse, to take away, etc., than by the common rendering, *to make an atonement*, or *to reconcile*? Instead therefore, of *leading to make an atonement* for the altar, the tabernacle and the people, read *to purge* the altar, the tabernacle and people.—But this will more plainly appear from what follows.

2. I have shewn one of those things purged with blood, i. e., the altar. I now proceed to another, viz, a leprous house. Lev. 14, 52, 53. "And he shall cleanse the house with the blood of the bird, but he shall let go the living bird, and make an atonement (*keper*) for the house; and it shall be clean." How much more intelligibly would it read thus, "and *purge* the house, and it shall be clean." As the Psalmist, 51, 7, says, "purge me with hyssop, and I shall be clean."

3. Another thing purged with blood is the tabernacle. Lev. 16, 16; 19, 20. "And he shall make an atonement [*keper*] for the holy

place, because of the uncleanness of the children of Israel--and so shall he do for the tabernacle of the congregation. And when he hath made an end of reconciling [*keper*] the holy place, the tabernacle of the congregation and the altar." Ezek. "Thou shalt take a young bullock without blemish, and cleanse the sanctuary. And the priest shall take of the blood of the sin offering, and put it upon the posts of the house, and upon the four corners of the settle of the altar, and upon the posts of the gate of the inner court--so shall ye reconcile (*keper*) the house." Does not every person at one glance see how preferable would be the translation in these texts, *to purge* the holy place because of the uncleanness of the children of Israel, than *to make an atonement* for it because of the uncleanness of Israel, and, so shall ye *purge* the house, instead of so shall ye *reconcile* the house? This is certainly the proper rendering, because Moses describes the effect to be, to cleanse the sanctuary, and Paul in reference to this very case, declares that the tabernacle was *purged* with blood. Heb. 9, 21, 22.

I have already shewn that the expressions, to reconcile and to make an atonement, are synonymous, being translated from the same word *keper*. To remove all doubt, I will introduce a few more texts. Lev. 6, 30. "And no sin offering whereof any of the blood is brought into the tabernacle to reconcile (*keper*) withal in the holy place, shall be eaten. Lev. 16, 27--"And the bullock for the sin offering, whose blood is brought in to make atonement (*keper*) in the holy place, shall one carry forth without the camp, and they shall burn," etc.

Lev. 8, 15--And Moses took the blood, and put it upon the horns of the altar, and purified the altar, and sanctified it to make reconciliation (*keper*) upon it." Now to make atonement on the altar is the doctrine of the law, every where stated.

Ezek. 45, 15, 17, 20--"And one lamb for a burnt offering, to make reconciliation (*keper*) for them--to make reconciliation (*keper*) for the house of Israel. So shall ye reconcile (*keper*) the house."

Dan. 9, 24--"Seventy weeks are determined, to make reconciliation (*keper*) for iniquity."

To make an atonement, or reconciliation for iniquity, or for uncleanness, is proved already, it is believed, to mean, to purge, or cleanse from them. But to remove every doubt, I will bring forward a few more texts. Lev. 12, 7, 8--"Who shall offer it before the Lord, and make an atonement (*keper*) for her, and she shall be cleansed from the issue of her blood." Here the phrase is explained beyond all doubt. 8--"And the priest shall make an atonement (*keper*) for her and she shall be clean." Lev. 15, 15, 30--"And the priest shall make an atonement for him before the Lord for his issue." Lev. 16, 30--"On that day shall the priest make an atonement (*keper*) for you, to cleanse you, that ye may be clean from all your sins before the Lord." Num. 8, 21--"And Aaron made an atonement

(*keper*) for them [the Levites] to cleanse them." I need add no more in proof of what cannot be denied with any show of argument.

4. I have shewn that the altar, the holy place, the tabernacle of the congregation, and a leprous house were all purged with blood. I will further remark that the people were also purged with blood. So said Paul Heb. 9, 21, 22. Also, Lev. 9, 7—"And Moses said unto Aaron, Go unto the altar, and offer the sin offering, and thy burnt offering, and make an atonement (*keper*) for thyself, and for the people; and offer the offering of the people, and make an atonement (*keper*) for them." Lev. 14, 19, 20, 21, 29, 31—"And the priest shall offer the sin offering, and make an atonement (*keper*) for him [the leper] that is to be cleansed from his uncleanness—and the priest shall make an atonement [*keper*] for him, and he shall be clean." On this point there is an abundance of cases unnecessary to mention.

Forgiveness always accompanies purging by sacrifice. Lev. 4, 20—"And the priest shall make an atonement [*keper*] for them, and it shall be forgiven them." The meaning of which, as proved above is, that the priests by sacrificial blood shall purge them, and they shall be forgiven. For this is the very doctrine of Paul—"almost all things are by the law purged with blood, and without shedding of blood is no remission, or forgiveness." Blood purges and forgiveness follows.

Lev. 4, 26—"And the priest shall make an atonement—*keper*—for him, as concerning his sin, and it shall be forgiven him." The same is found in verses 31, 35.

Le. 5, 10—"And the priest shall make an atonement [*keper*] for him for his sin, which he hath sinned, and it shall be forgiven him. The same expressions are found in verses 13, 16, 18.

Lev. 19, 22—"And the priest shall make an atonement [*keper*] for him for his sin, and the sin which he hath done shall be forgiven him."

Num. 15, 25, 28—"And the priest shall make an atonement [*keper*] for all the congregation of the children of Israel, and it shall be forgiven them."

So intimately are *purging* and *remission* or forgiveness connected, that they are sometimes expressed by the same word, *keper*. 2 Chr. 30, 18, 19—"But Hezekiah prayed for them, saying, 'The good Lord pardon [*keper*] every one of them, that prepareth his heart to seek God the Lord God of his fathers, though he be not cleansed according to the purification of the sanctuary. Psalm 78, 38—"But he being full of compassion, forgave their iniquity."

Jer. 18, 23—"Yet Lord, forgive [*keper*] not their iniquity."

Deut. 21, 8—"Be merciful, [*keper*] O Lord unto thy people Israel, and lay not innocent blood unto thy people Israel's charge, and the blood shall be forgiven [*keper*] them."

Deut. 32, 43—"He will be merciful [*keper*] unto his land and people." To be merciful unto, frequently means to forgive—to remit sin—as Heb. 8, 12, and 10, 18—"I will be merciful to their unright-

eousness, and their sins and iniquities I will remember no more.”—
 “Now where remission of these is, there is no more offering for sin.”

The word *keper* or *caphar* generally signifies to cover. See Parkhurst, and Taylor on the word. As Gen. 6, 14—“And thou shalt pitch it, [*kepther*] [the ark] within and without with pitch” (*keper*)—that is, cover over the wood entirely. In allusion to this, the forgiveness of sin is represented by being covered. Neh. 4, 4, 5—“O our God, give them for a prey in the land of captivity, and cover not their iniquity, and let not their sin be blotted out from before thee.” Psalm 32, 1—“Blessed is he whose transgression is forgiven, whose sin is covered.” Comp. Rom. 4, 7, and Psalms 85, 2—“Thou hast forgiven the iniquity of thy people; thou hast covered all their sin.” When sin is forgiven, it is then covered from view. God represents it as cast behind his back—cast into the depths of the sea, so as to be seen and remembered no more against the sinner.

The word *keper* in Num. 35, 31, 32, is translated satisfaction. “Ye shall take no satisfaction (*keper*) for the life of a murderer, who is guilty of death; but he shall surely be put to death. And ye shall take no satisfaction [*keper*] from him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest.” No atonement, no sacrifice, purging, or forgiveness could be admitted in these cases according to law. No ransom, however great, could redeem them—no bribe should cover the eyes of the judges to remit the penalty.

I have been thus particular in order to prove the point that the primary design of sacrificial blood under the law, was to purge from uncleanness, and pardonable iniquity; and that forgiveness and remission inseparably followed. In my next number I will shew that the blood of the Lamb of God, the great sacrifice for sin, is designed to effect the same thing in the obedient believer.

EDITOR.

To Be Continued.

MORGAN CO. IA. Sept. 12, 1836.

My much esteemed and venerable Brother Stone—Having seen a piece in the May number of the Messenger, written by sister Lois Clark, my attention was unusually called to the subject matter which it contained. And as you laid open the pages of the Messenger for an investigation of the subject, I have had the temerity to send you the following remarks on the subject of Sister Clark's letter; which if you think proper, you may give to the brethren, and sister Clark through the medium of the Messenger. Not that I wish to enter into a controversy with our beloved sister; for then some modern Solomon might say that a new thing under the sun had come to pass. But I design to throw a few things before sister Clark, and the brethren, on a subject of so much importance.

But, not to be tedious—Sister Clark thinks that christians ought to embody and throw their interests together, and have all things common. Her reason for thinking so is, because the church at Jerusalem did so under the direction of the Holy Spirit. This reason looks plausible, and to this point we shall direct our enquiry.

First, then, let us consider some of the circumstances by which this Heaven-sealed church was surrounded. The disciples had heard the prophets say, that Jerusalem should be trodden under foot of the Gentiles, and ploughed as a field. They had heard their Lord say, that the generation then standing around him should not pass away until that awful day of vengeance had come upon that devoted city and nation. In view of such circumstances as these, what could the disciples do? It would have been needless for them to have retained their property; for they knew if they did, it would soon be swept away by the Roman army. But directed by the unerring Spirit, those who had land, sold it—and they had all things common; and no man said that aught of the things which he possessed was his own. But I ask, does it follow that because the church at Jerusalem, thus acted, therefore all churches, in all time coming, should do likewise?—Sister Clark responds in the affirmative. How we differ! But I would ask, were not all the churches which were planted and set in order by the inspired apostles, heaven-sealed?—I know that my sister will admit that they were. Again I ask, did all or any of the Gentile churches ever embody and throw their interests together, and have all things common? I take the negative and uow for the proof.—Paul tells Timothy to teach the church at Ephesus—1 Tim. 6, 17—charge the rich in this world not to be elated in mind, nor to trust in uncertain riches. Now from this passage we are irresistibly led to the conclusion that some of the members of this heaven-sealed church held personal property, for they were rich, and if they had all things common, there was no propriety in the apostle saying *the rich*, if there had been no poor. Again, same Let. 5, 8—For if any one provide not for his own and especially for those of his own house, he has denied the faith, and is worse than an infidel. This never could have been said of a man, unless he had a separate interest. Now let us hear some of Paul's language to the Corinthians. Last chapter of the 2nd letter he says—On the first day of the week let each of you lay somewhat by itself, according as he may have prospered. Now I ask how the Lord could prosper one man more than another, if they had all things common. But once more—3 Thess. 3, 12—Now them who are such, we command and beseech by our Lord Jesus Christ, that with quietness they work and eat their own bread. This looks like individual interest, or claim. Indeed to destroy the idea of individual interest, is to destroy the idea of individual contribution, so much commended by the apostles! But here let me state that I very much deplore that awful state of things of which sister Clark bitterly complains. And to

remedy the evil I would say, let us all put on charity which is the bond of perfectness. Practice holiness in the fear of the Lord.—Let us have the same mind that was in Christ. In short, let us reduce to practice what we profess. Let the laws of Jesus Christ be executed, and we should never find one extortioner, drunkard, covetous man, etc., in all the kingdom of Christ.

This hint must suffice for the present. May the Lord direct us into all truth, is the prayer of Your Sister in the Lord,
SALLY TREAT.

REMARK.

I am pleased with our Sister's communication, and think it contains the truth, with one exception—which is this. She thinks the disciples in Jerusalem sold their possessions by the direction of the Spirit, because they believed according to prophecy, that those possessions would be destroyed with the city itself. I ask sister Treat, Suppose she had possessions which she certainly knew by divine premonition, or otherwise, would be destroyed in a very short time, and consequently useless to herself, or to any body else—should she under this firm belief, sell those possessions to another for a fair price, would she act honestly? Would it not be in common language, downright cheating? and shall we say this was by the direction of the Spirit?

I was once travelling—my horse was taken sick with a violent fit of cholic. A waggoner came up, and with great kindness and exertion relieved my horse. Now friend, said he to me, take my advice, sell this horse immediately, for the next fit of cholic he has, he will certainly die. I ask, did this advice proceed from honesty? and should I have acted honestly in following his advice? If on this principle the disciples at Jerusalem had acted, where shall we find their honesty, liberality, and charity?
EDITOR.

The Church of Christ at Mount Vernon, Posey county, Indiana: To the Brethren composing a meeting of correspondence, to be holden at Jacksonville, Illinois, on the Friday before the 5th Lord's day in October, instant.

Dear Brethren—Having heard of your meeting through the medium of the Christian Messenger, we have resolved to correspond with you. We wish to let you know of our existence as a church, so that travelling, preaching brethren, whom we cordially invite to visit us, may know where to call on us. We answer your first enquiry in the affirmative. We do feel it our duty to aid in evangelizing the world. The second enquiry—We have an individual among us, namely, brother Elijah Goodwin, able to discharge the du-

ties of an Evangelist, but we are unable to send him of ourselves. — We have solicited sister churches to aid us, but failed to get assistance. We proposed ourselves giving him about a hundred dollars. We are at peace among ourselves, and hope we are with all the world. Our number is small, but increasing. We have lately had times of refreshing. A number in our neighborhood have lately made a good profession. Fourteen within the last two or three weeks have joined our church. There is a general move—a general enquiry, what shall we do to be saved. If your meeting send any travelling preachers abroad, we want a share of their labors.— We will contribute to their support according to our abilities. We have an appointment for a correspondence meeting at this place, commencing the Friday before the second Lord's day in December next, at which we wish the attendance of foreign brethren. We shall hold a two or three days meeting at this place on the second Saturday and Lord's day of May next, and September, and invite the assistance of preachers from your section of country. If they come, we will bear their burdens by contributing to them of our carnal things.

Done by order of the Mount Vernon Church of Christ, October 8, 1836.
EBENEZER PHILLIPS, *Clerk.*

Brother Stone—The above was written with the idea that I would attend your conference meeting, but my business being such that I could not leave home, we resolved to send it by mail, and if it reach you in time, we wish you to lay it before the meeting addressed through it.

The cause of Christ is gaining influence here. Last Lord's day week I Baptized nine, and on last Lord's day one. On yesterday week my brother baptized five making in all fifteen who have been baptized in about ten days. There are more whom we expect soon to obey the Lord in the same ordinance. I am, dear brother, yours in Christ,
ELIJAH GOODWIN.

This communication was not received in time to lay before the meeting addressed.
EDITOR.

GEORGETOWN Ky. Oct. 19, 1836.

Brother Stone—We have had the pleasure of brother Scott's company and labors with us for about three weeks past. We were at Leesburg three days with brother John A. Gano and had a most happy and successful time. Nine made their obedience to the Lord of glory, and the prospects were most cheering for more.

We then went over to Madison county, from whence I have just returned. We labored at different points, but would have done

more had we remained at one place. We however had a most glorious time for about ten days. We had the great pleasure to witness the submission of twenty persons, who rejoiced our and their own hearts. Among the number was a dear female relative of mine, 88 years of age. Oh! she rejoiced. The prospects still fine for more. Brother Scott has acquitted himself as a noble and skillful defender of the faith, and endears himself to all the brethren wherever he goes. His invaluable work is highly praised by the friends of the cause, and is making its way into many families. I start in a day or so for Ghent and Liberty again. I am now clear of my editorship, and I hope to labor more and more in the good cause. All is well. Most affectionately yours,
J. T. JOHNSON.

A few friendly remarks on brother Walter Scott's views of atonement, contained in his last book, "The ancient Gospel restored." [I have made these remarks in order to turn the attention of the brethren from speculation to the scriptures of truth.]

Brother Scott has said much on respite of punishment with respect to Adam and his posterity—all drawn from uncertain premises. "In the day thou eatest thereof thou shalt surely die," is the translation of King James's translators. From this brother Scott concludes that Adam, and in him all his seed, that very day of transgression *must* die, or God's word *must* fail. But it is evident that he did not die on that day; it would therefore seem that the word of God did fail. But this conclusion cannot be admitted—to evade which has puzzled theologians much. Brother S. evades it by saying, that "he (our heavenly Father) respited them, or suspended for a time their fate."—page 49. This appears to be unauthorized speculation.—By adopting marginal reading this difficulty disappears—"in the day thou eatest thereof, dying thou shalt die." This was literally fulfilled. For on that very day of transgression he began to die, and continued to die till he ultimately expired, some hundreds of years after. This was evidently the meaning of God's threatening. In adopting this translation, acknowledged by critics of eminence to be the best, all those speculations introduced to secure the truth of God, are rendered useless, and nugatory. Indeed, according to the common translation received by brother Scott, maugre all speculation, the truth of God's threat would appear dubious.

Brother S. has introduced a good deal of philosophy in his definition of justice. He has commercial justice—civil or legal justice, political justice, communicative justice, distributive justice. It reminds me of our orthodox brethren's definition of faith, as the faith of credence, the faith of assurance, the faith of reliance—a temporary faith, a historical faith, a saving faith, etc. These are rather

calculated to bewilder than to edify. Faith is one, and so is justice. Shall we establish a philosophic theory of justice, by which to judge of God, and his ways? It would not only be vain and unwise, but presumptuous, for us, poor ignorant worms. What is justice in God? It is to do right. What is justice in man? It is to do right. This rule of right to us is the Revelation God has given us. This definition is intelligible to babes in knowledge. What saith the scripture, should be our polar star in all our enquiries; and not, What says erring and vain philosophy?

Brother Scott attempts to answer an objection against his theory. "It is objected," says he, "that there can be no demonstration of justice in that case in which the innocent is made to suffer instead of the guilty."—This objection has never been removed satisfactorily to him, he acknowledges; and therefore he proceeds to do it according to what he deems the truth. Had he stated the objection in its full force, his answer would appear as unsatisfactory, as any he may have read or heard. The objection is this, when forcibly proposed, "that there can be no demonstration of justice in punishing the innocent instead of the guilty, and in clearing the guilty by imputing the punishment of the innocent to him." That the innocent suffer for, or on account of the guilty, is a very common case in the divine government, disputed by none; nor has the justice of it ever been denied. Now we will attend to brother S's answer to the objection above stated. "The just person receives nothing, gives nothing, but is acting politically, and as the guardian of the public safety. If, therefore, ten innocent persons should voluntarily offer themselves for one guilty one—that the law might be magnified, he is not unjust—the community is only the more secure."—Now I ask, what government on earth ever saw the justice of such procedure so as to incorporate such a law in their code? Even the tyrant of the Locreans had not such a law—he only devised the plan of saving his guilty son's eyes by submitting to lose one of his own. This may be called political justice by philosophers, but what saith the scripture? Ezek. 18, 4, 20—"Behold all souls are mine; as the soul of the father, so also the soul of the son is mine; the soul that sinneth it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." It may be said, that in these cases, neither the son nor the father was *made to suffer* by law, but should the innocent son voluntarily give up himself to suffer or to die in the stead of the guilty father, it would be just for the ruler to accept it. But let it be asked, has the son a divine right to give up his life in this manner? Does not the Lord say, "all souls are mine"? Where in the book of laws is it said that God the great Ruler will accept the life of an innocent person or even ten in the stead of the guilty, so as to clear the guilty from punishment? When this is found in the law of God, I

will cheerfully acknowledge it just, "for the judge of all the earth will do right." Till this be done, the objection is not answered, but to me remains in full force.

But it may be said that Christ did voluntarily lay down his life for the sheep. But did he do this judicially in the room and stead of the guilty, that the law might be honored and glorified in clearing the guilty? But he laid down his life by authority received from the Father. John, 19, 18. And the same authority is given us; but can the innocent man now lay down his life judicially instead of the guilty? Will the law of God admit it?—But in what sense did Christ lay down his life for the sheep? The good shepherd giveth his life for the sheep. The hireling fleeth, when the wolf cometh, because he is an hireling, and careth not for the sheep. The hireling will not venture his life to oppose the wolf when coming to destroy the sheep; but the good shepherd exposes his life to rescue them as David did from a lion and a bear.

It is written that Christ laid down his life for us; and we ought to lay down our lives for the brethren.—1 John 3, 16. If then Christ laid down his life in the stead of us, so as to clear us from guilt, then Christians must lay down their lives in the stead of their brethren. What! in a judicial sense? No: "they ought to lay down their lives; therefore it is their duty to do it. But surely they do not this in the stead of the brethren, to free them from judicial punishment, in order to magnify and glorify the law. What law admits it? What law would accept it? This is the question.

Aquilla and Priscilla, said Paul Rom. 16, have for my life, laid down their own necks." To save his life, they exposed their own. "For a good man some would even dare to die." Rom. 3. Of this fact there are scores of instances on record, and in the memory of man. Such should be the love of christians to one another—such was the love of Christ to us; beautifully represented by the love of the hen for her brood, exposing herself to the cold winds and rains to secure her brood from suffering—flying to meet her enemy, the hawk when coming to take her chickens. The very language of her conduct is, here, enemy, take my life, but spare the life of my beloved brood. So acted Jesus, and so his whole conduct in the world speaks.

I have a few objections to brother Scott's theory, or to Fuller's if you please. First, it wants the sanction of scripture. This appears plain, because very little scripture is quoted in proof of it: but philosophy and paganism are substituted. True this text is often mentioned, "he shall magnify the law and make it honorable;" but is it any where hinted in the Bible that this was done by his death? No: we might as well say it was done by his resurrection from the dead. The truth is, he magnified and glorified the law by rescuing it from the false glories of the Rabbis; and yielding to it perfect obedience. Had it not been a good law, he would not have done it this honor.

2. Another objection I have is, the dangerous tendency of such a theory. Let it once become a law, (and why not if it be just?) that an innocent person may be punished, or made to suffer in the stead of the guilty, so as to free the guilty from punishment, how many innocent children would give their lives for their wicked parents condemned to die! How many innocent parents would die in the stead of their guilty children! And innocent friends for guilty friends! Say not, this would be unnatural, and would never take place. Go to Hindoostan, and see a refutation of this in the thousands of wives who for love to their deceased husbands, or for tyrant custom, submit to be burnt on the funeral pile.

3. Another objection is, that it is contrary to good government. Here is a man whose hands are red with repeated acts of murder, and still inclined to the same acts: he is wicked in every sense, and full of all mischief to the community. He is apprehended and condemned to die by the laws of the country. When under the gallows, an innocent, honorable and good man proposes to die in his stead: he is accepted: he dies, and the guilty, hardened wretch is turned loose again on society to their injury. Is this for the public good? Can that law be good which admits of it? Can it or the maker of it be worthy of honor? Can it be just?

But why talk of objections against an unscriptural theory? As philosophers we might enter the arena as disputants; but as christian, whose faith is solely based upon the scriptures, by profession, we are bound to succumb to "What saith the scriptures?"

It is conceded that Adam and his seed would have been under the power of death, natural death, forever, had not Christ the *resurrection* interposed. The threatening of God was natural death. This threat was actually executed upon Adam and his seed, according to the intention of God the great Ruler. In this, God's truth was secured, had Christ never interposed. If God had threatened that Adam and his seed should die, and never live again, there would have been an end of hope; for had they lived again, the truth of God had failed. Room was left for the exercise of favor, the favor of raising them from the dead. This was one grand part of the work of Christ. Adam by disobedience to a positive law, brought death upon all mankind; Christ by obedience to another positive law, brings all mankind from death to natural life; for they shall be raised again. These laws were founded on the will of God, and therefore must be just and right. Why then, so much speculation on the justice of God, in order to secure the honor of his law, and of his truth?

In one thing the christian world can agree, and do agree, "That God hath set forth Christ to be a propitiation, or mercy seat through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. To declare, I say, at this time, his righteousness that he might be just, and the

justifier of him who believeth in Jesus," Rom. 3, 25. One thing is done by the blood of Jesus, which is, that God might be just in justifying the believer in Jesus. What this one thing is, God has not revealed; and Bishop McGee says, he knows not, nor is he concerned to know what it is. Others, wiser than he, think they know all about this one thing, and have invented their various theories of speculation, as that the demands of law and justice were satisfied, our debt paid, grace purchased, etc. Why indulge in such speculation? Is it not sufficient to believe that God, through the mediation and death of his son, has declared that he can be just, and the justifier of him that believeth in Jesus?

EDITOR.

HOME, November 1, 1836.

Brother Stone—Brother G. W. Elley and myself have just returned from a trip to New Liberty, where we had a most delightful time. Ten happy persons came to the foundation of the Apostles, etc.—Two of the number were from the Baptist Church. The prospects there are as fluttering as ever. I am more convinced upon every experiment, that two evangelists ought to go together. We touched at Warsaw and Ghent in the rout, and had a pleasant meeting; but the notices were not long enough to have as large congregations as we should have had there.

May the Lord bless and preserve you all to his everlasting kingdom, is the prayer of your affectionate brother in the Lord.

J. T. JOHNSON.

Brother J. G. Ellis of Dry Creek, Campbell county, writes Nov. 6—"In the last twelve months, fifteen persons have joined the congregation here, and upwards of forty in the several places where I preach."

Brother Js. Young. of Florence Ala. writes Oct. 23—Five were lately added to the church here, and the prospect is good. At Moulton a week ago, six confessed the Savior, and five were immersed. At Carrollville, Tenn. I attended a meeting 4th Lord's day of August, and baptized four. We constituted a church there of fourteen members about a year ago: it now numbers twenty-eight.

The Presbyterian congregation in Jacksonville, Ill. has lately separated, and worship no longer together. The same thing has taken place in Madison, Ia. I have understood the cause to be, the old and new school doctrines, as they are called.

By the Baptist Banner, we are informed that the Mad River association of Baptists, Ohio, have recently cut off a number of churches, because they were supporters of Bible, Missionary, Education, Sunday School, Tract and Temperance Societies. These churches thus forcibly cut off, collected in a neighboring village, and organized as the Miami Association, and went on regularly with their business.

The grand revolution in the Christian world, is doubtless commenced. The fire of discord has long been gathering strength in all the sects, and now begins to burst forth in hostile divisions. The Lord will yet bring order out of confusion, and that order will be the same established 18 centuries ago. The church must be one.

OBITUARY.

Died on the 5th of October last, Charles Brite, at his father's in Callaway county, Mo. He was taken with congestive fever a few days after his return from College in Jacksonville Ill. in which he was a student. For twenty days his illness continued intensely severe.

Seldom have we recorded a death more distressing to us than this. He was certainly a youth of great promise; he was beloved by all who knew him for his amiable character, his diligent attention to his studies, and his whole moral deportment. We sincerely sympathize with his parents and relatives for the loss of such a son; yet resignation is our duty. To us he was as a beloved child.

EDITOR.

So great and distressing have been the sickness and affliction of my family since the latter part of July, that I have had little opportunity to attend to the Messenger. I myself have just been snatched from the jaws of death, and am yet only able to walk about the house. The tenth volume will be closed with the next number. I have in a back number stated that if I continue the work, it will be considerably enlarged, stitched in printed covers at 1 50 for 12 nos. of 32 pages each. My agents and friends, if they desire the work to continue, must send me a new list of subscribers, seeing many of my old ones are dead or moved off to other countries. If a sufficient number be sent before the first of March next, I will continue the Messenger; if not, I shall desist, and employ my few remaining days in something else. If my friends are disposed that the work be continued, I should be glad to receive the lists of subscribers sooner than March. My patrons and agents must remember to send all letters to me free of postage. They would greatly oblige me by collecting what yet remains due.

PROSPECTUS OF THE CHRISTIAN PANOPLIST.

The name is indicative of the design. While the advocates of every system, and the champions of every creed are being supplied with human weapons from their respective armories, we intend the Panoplist to be a depot for the armor of God, subject to the draft of every christian soldier. Notwithstanding the fearful odds in the field against us, we fear not the result. For if pious Eneas could vanquish the mighty Turnus, when by negligence he left behind him his Vulcanian steel, we feel assured that the weakest soldier of Zion when panoplied from Heaven, will be an overmatch for the strongest sectarian knight arrayed in the most approved armor of Greece and Rome. Viewing the matter in this light, we will of course, give every knight of fair reputation and common abilities, the opportunity of defending his favorite cause or leader, under equal and impartial laws. We need not here specify the various subjects we mean to discuss, nor will we make any promises concerning the course we will pursue, as these matters will greatly depend on the circumstances that may surround us. But this much we will promise: we will do our best to vindicate the ways of God to man. We think that we have the means of giving a volume to the public, in some degree worthy of the great and good cause in which we are engaged.

CONDITIONS.

1. The Panoplist will be the Gospel Advocate continued under another title. We change the name, because there are so many "Advocates" that confusion is often created in the minds of their different patrons. All the subscribers to the Gospel advocate will be considered subscribers to the Christian Panoplist, and the paper sent them accordingly, unless notice to discontinue be received by the first of December next.

2. It will be edited by B. F. Hall and Wm. Hunter, and issued monthly, commencing January 1837, on a super-royal sheet, the size of the stereotype edition of the Christian Baptist, and like that, in double columns. It will be printed on new type procured for the purpose.

3. It will contain one third more matter than the Gospel Advocate, but the price will be the same, viz: One dollar per annum, if paid on the receipt of the first number—one dollar and twenty five cents, if not paid within six months—one dollar and fifty cents, if not paid until the end of the year.

✂ All communications on business with the Christian Panoplist, to be addressed to Wm. Hunter, Versailles, Kentucky—post paid.

Versailles, Oct. 6, 1836.

All who receive this prospectus are authorized and requested to act as agents for the Christian Panoplist, and forward their list of subscribers by the first of January next, or as soon afterwards as possible.

The brethren of the editorial corps will please insert our prospectus in their respective papers.

EDITORS.

RECEIPTS SINCE LAST NUMBER.

KENTUCKY.—HOPKINSVILLE, Ben Campbell vol. 9; Mrs. Shipp for 10; B. Woods 9, 10; D. Woodruff \$1. CLOYDS, N Gregg 9, 10. CARLISLE, Jno Dougherty 10—This paid before by J Rodgers. VERSAILLES, Elder L. Fleming for C. Ware 10; J. W. Craig \$3 for 3, 9, 10; Wm Grady 10; J. Brown 9; H. Douglass 9; T. Grady 9; A. Summers 9; Sam. Nichols 10 G. W. Eller 10—of this he paid Wm Johnson 10 00.

ILLINOIS.—GREEN PLAINS, Sam. Knox 9; A. McMahon 9, J. Wills 10; H. Crawford 10. HOLLAND'S GROVE, B. McCorkle 9, 10. KNOXVILLE, Mothershead 9, 10; MONMOUTH, A. Reynolds for Wm. Murphy Wil Beckenpaugh, Jack Rust, A. Moore, E. Ground, E. Davidson, P. R. Haley, Cor. Dewesse, and J. M. Dodge, all for 10. MACKINAW, Mrs. Demming 1 50, for vol 11. RUSHVILLE, C. Johnson 9; Richd Doherty 9, 10. FRANKLIN, L. Mayfield 9, 10. JACKSONVILLE, W. Wright 10.

INDIANA.—SMOCKVILLE, Saml. Maxwell 8, 9, 10; J. Ramsey 8, 9, 10 P. Tilford 8, 9, 10. HILLSBORO', D. Purviance for Thompson and Harland 10—and 5 00 in Pamphlets. MT. VERNON, E. Goodwin for self, A. Baker, F. Mills, E. Philips, and W. Finch, all for 10. INDIANAPOLIS, N. R. Ellis 5 00 in full for his agency. GREENCASTLE, Mr. Buckhannon 5 00. STILESVILLE, Wm Rawlings 5 00 in full for his agency.

OHIO.—FAIRFIELD, E. Wheeler 10, W. Smith 10, A. Sparks 10, Mr Oldwin 10. This last in the p. m. hands at Fairfield.

WISCONSIN.—DES MOINS, Frank Redding 10.

GEORGIA.—A. Clemens 10.

PENNSYLVANIA.—Wm Denny 10 00.

MISSOURI.—LEXINGTON, S. Cox 9; A. Elliott 8, 9, 10. COLUMBIA, B. F. Proctor 10. MILLERSBURGH, A. Miller 10.

During our illness, several valuable communications were lost; and some obituary notices. We are sorry for it, but plead our great distress as our excuse. They may yet be found, and find a place in the next and last number of volume tenth.

EDITOR.

CHRISTIAN MESSENGER.

BY B. W. STONE:

AN ELDER IN THE CHURCH OF CHRIST.

"PROVE ALL THINGS, HOLD FAST THAT WHICH IS GOOD."—PAUL

VOL. X.] JACKSONVILLE, ILLINOIS, DEC. 1836. [No 12

THE CHRISTIAN MESSENGER,

Is published monthly, in Jacksonville, Illinois, at ONE DOLLAR a year, or for twelve numbers, if paid on the reception of the second number—or ONE DOLLAR AND TWENTY-FIVE cts. if not paid within six months. Persons procuring eight subscribers, and remitting the money to the editor, shall have one volume for their trouble. The postage to be paid by the subscribers. The postage is 12½ cents a year at any distance in the United States.

In the Religious Herald, a popular and respectable periodical of the Baptist denomination printed in Richmond Virginia, we have read with much pleasure and interest, "A short outline of the Baptist denomination," taken from Allen's Baptist Register. Willingly would we transfer the whole of it into the Messenger, but it is too lengthy for my limited pages. I must content myself with a few extracts, on the principles avowed by the Baptists from the beginning to the present day. On this subject he says,

"I cannot help requesting attention to an important fact in this inquiry. That liberal and independent principles, with a devoted opposition to every species of usurpation over the conscience and religion of man, whether arising from Pope or King, generally characterized the Baptists, and for this they suffered. Such principles are avowed by the Redeemer himself,—they are essentially connected with the history now under consideration, and eminently distinguish the Baptist denomination at the present period. Dr. Mosheim, a Lutheran Divine, who wrote a valuable work on church history, states that the following position was maintained by the ancient Waldenses: "That the kingdom of Christ, or the visible church he had established on earth, was an assembly of real saints, and ought therefore, to be inaccessible to the wicked and unrighteous, and also exempt from all these institutions which human prudence suggests, to oppose the progress of iniquity, or to correct and transform transgressors." "This principle," says Mosheim, "is the true source of all the peculiarities that are to be found in the religious doctrine and discipline of the Baptists in Holland;" and I may add, of the Baptists in every part of the world at this moment.

Thus, then, we are connected with the ancient confessors, not only in agreement of opinion on the subject of baptism, but in rational and enlightened views of the rights of men, and the claims of God.

It is the privilege of man to investigate truth for himself. "Judge ye what is right," said the Savior. God therefore, does not exercise his authority in arbitrary dictation over the judgment and consciences of men, but appeals to the reasoning faculties of his creatures for the truth and justice of his claims. Doctrines and ordinances have to be examined, and the appeal is to the intelligence of accountable beings. On this, the Baptists of ancient times rested their arguments, in opposing legalized and established opinions.—They maintained that man cannot be born into a system of faith, nor surrendered in infancy or age, to a form of religion, but may assert his right to judge for himself; to examine and decide, under the lofty conviction that God has not made him a slave. They acknowledged no clerical or secular denomination, but scorned with becoming indignation, every attempt to subdue reason, by enforcing the dogmas of a party, and held, with determined fidelity, the high vantage ground assigned them by their Creator.

From those ancients we boast our descent, for we inherit their principles—principles which, from the high authority that sanctioned them; and the sacred channels through which they have been transmitted, are commended to the christian feeling and enlightened judgment of all who bear the christian name—principles which are venerable for their antiquity, and having passed through many regions, and survived innumerable perils, come to us associated with all that is pure and triumphant in the history of the church—with the names of apostles, of confessors, of martyrs; and from us they are to travel down to that millennial day, when truth will sway its sceptre over the millions of the regenerated creation. In the constitution of a Baptist church, conversion is essential to membership; for no child can be born a Baptist, and no adult can be admitted to communion, until the christian character is formed—membership is then a matter of choice. This unfettered freedom of judgment and will, exists in the appointment of officers, and in the modes and seasons of public worship. With these things no external power can interfere, no general standard, but the unadulterated word of God, is recognized; so that a wide difference is perceivable between the Baptists and the churches of Rome and England.

The whole apparatus of systematic priesthood, of catechisms, creeds, and books of prayer; of laws and formularies, formed for the very purpose of trampling on the right of individual judgment, together with the acts of uniformity, and courts of inquisition, which religious despotism had formed, have always been regarded by Baptists, as an unhallowed innovation on the intellectual and moral property of man. Against such innovation, they always loudly protested, and still protest. On the subject of baptism, the following positions are maintained:

1st. That baptism commenced with the christian dispensation, and was peculiar to it, bearing no analogy to any previous institu-

tion, such as circumcision, nor in any sense derived from any previous enactments, but revealed as a positive law of the kingdom of Christ.

2ndly. That baptism is only scriptural, as administered by immersion of the whole body in water.

3dly. That it cannot be scripturally administered to any, but on a profession of faith in Jesus Christ.

4thly. That as a command of the New Testament, it is obligatory on all who profess faith in Christ, and is intended to form a great line of separation between the church and the world."

"In the twelfth century the Baptists put forth a confession of faith, asserting, "In the beginning of Christianity there was no baptizing of children; our forefathers practised no such thing. We do from our hearts acknowledge, that baptism is a washing which is performed with water, and doth hold out the washing of the soul from sin."

"Let it be observed that the element of freedom is identified with the doctrine of adult baptism, for on the free exercise of judgment and choice it has its foundation. A Baptist therefore cannot coerce the will of another; and on the same principle, if placed under civil or religious despotism, he will be found panting and struggling for liberty; his profession of Baptism is a public avowal of the rights of man to live unfettered, and consequently a public condemnation of oppression."

"It is admitted by the scholars of all ages, that the language of the New Testament respecting baptism, is fairly construed, when we say that it means, as applied to primitive practice, immersion.

It may be sufficient to name Dr. Wall as an authority on this point. He was vicar of Shorenham, Kent, and wrote a book in favor of infant baptism, for which he received the thanks of his University, and a diploma creating him D. D. The following is his language: "The general and ordinary way of baptizing in ancient times, was by immersion, This is so plain and clear, from an infinite number of passages, that one cannot but pity the weak endeavors of such, pedobaptists, as would maintain the negative of it; and wonder that any individuals are to be found, who can treat with ridicule or contempt the Baptists, merely for their use of dipping, and more especially as it was in all probability the way in which our blessed Savior, and most certainly the usual and ordinary way by which the ancient christians did receive their baptism."

The candid concessions of great and learned men, will shield us from the charge of bigotry, in laying down this position—that the first christians were Baptists: for it cannot be denied, that as they practised baptism by immersion, the Apostles would now be called Baptist Ministers, and the first churches Baptist Churches. With them, therefore, our history must begin.

The Acts of the Apostles may be regarded as the first book of church history, and contains many passages sufficiently descriptive of

the practice of the first christians. "They baptized," says the Magdeburg Centuriators, "only the adults or aged, whether Jews or Gentiles, whereof we have instances in Acts 2, 8, 16, and 19th chapters; but as to baptizing of infants, we have no example. As to the manner of baptizing, it was by dipping or plunging into water, in the name of the Father, the Son, and the Holy Ghost, according to the allusions contained in Rom. 6, and Col. 2."

The Greek church, to which the Russians now belong, preserved immersion, and still baptize in that manner. The celebrated Dr. Whitby, a learned divine of the Church of England, bears ample testimony on the subject before us, in his commentary on Rom. 6 c. 4 v. He says, "Immersion was religiously observed by all christians for thirteen centuries, and was changed into sprinkling, without any authority from the author of this institution. It were to be wished that this custom were again of general use."

R E M A R K S .

These are not doubted to have been the principles of the first Baptists—and if these be the principles of the Baptist denomination, I confess myself a Baptist in principle, but a Christian by name.—Can the Baptists of modern times claim these principles as theirs? If they do, why are they so divided into sects? Surely these principles acted out would prevent sectarianism among them. I am truly glad to see these divine principles brought to light again in the respectable sect of the Baptists, and so ably and warmly defended by them. It augurs happy results. They must see the discrepancy between them and their practice, and seeing, they will, as honest men, conform. Of this happy result, there are at this time strong indications. In the Biblical Recorder, edited by Mr. Meredith, a Baptist of no ordinary talent and learning, we find the editor's able and satisfactory refutation of professor Ryland's attempt to change the doctrine and language of the Holy Scriptures in order to evade the doctrine of baptism for the remission of sins. Mr. Meredith has ably proved the doctrine as taught in the New Testament, for advocating which we have been so much opposed by our brethren.—The editor wishes the world to know, that he disagrees with Mr. Campbell, who, he says, "makes baptism just about every thing, by making it identical with regeneration." Mr. Meredith will not long hence see that he has misunderstood Mr. Campbell on this point, and that the difference between their views is nothing.—A Mr. Hall, an able minister of the Presbyterian denomination, and pastor of the church at Gallatin, Tenn. has lately printed a sermon in defence of baptism for the remission of sins. His arguments are bold, strong, and conclusive, and surpassed by none I have seen advanced. They must produce conviction to every candid reader.

EDITOR.

SACRIFICIAL BLOOD.

NUMBER II.

It is believed, that in the last number, the doctrine of Paul is undeniably shewn to be true—that almost all things by the law were purged with blood, and without shedding of blood is no remission. It is also believed to be proved beyond debate, that to purge from sin—to cleanse from sin—to take away sin—to make atonement for sin—to reconcile for iniquity—to pardon or to forgive sin—to cover sin, are all synonymous expressions, being translated from the same Hebrew word *keper*. All these were effected by the blood of a sacrifice. It may be asked, did the blood actually purge, take away, or pardon sin? No: these are the acts of God—through this means of his own appointment and will. This we learn from Heb. 10, 4, “By the which will we are sanctified through the offering of the body of Jesus once.” If it is by the blood of Christ, the antitype believers are sanctified by the will of God—then it was through the blood of the victim under the law, that the worshippers then were purged or sanctified by the will of God. Why God willed this plan of purging, and pardoning sin under the law, and under the Gospel, he has nowhere informed us, nor should we be curious to enquire. It is enough that we humbly submit to his will revealed that we may be saved.

We think it unnecessary in this day of Bible knowledge, to prove that the design of the blood of the great sacrifice Christ Jesus, is to purge from sin—to cleanse from sin—to take away sin—to wash from sin—to sanctify—to put away sin—to reconcile to God—to propitiate, to redeem from sin—to remit or forgive sin—to justify. With these expressions the scripture abounds. But as before observed, these are the acts of God by his son whom he has made Lord of all.

Though the blood of sacrifices under the law, was designed to purge him that offered it, yet unless it was offered with a right mind or heart, this effect was not produced. So, though the blood of Jesus is designed to purge from sin, or was shed for the remission of sin, yet these effects will never be produced in any without faith, and obedience to the Gospel. In this it is believed, all Christians agree.

EDITOR.

DESULTORY REMARKS.

What great changes have transpired within the present century with respect to religion in the United States! I have no doubt that the grand revolution has commenced, which will close at the coming of the Lord. The close of the last century was marked with an alarming apathy in religion—the commencement of the present was marked with a religious excitement, unparalleled for centuries be

fore. This excitement loosened the shackles, with which the people had been long bound—shackles with which they had long been bound to parties and authoritative creeds. A mere handful were so effectually emancipated that they boldly took their stand on the Bible alone, and fearlessly preached its doctrine in defiance of all creeds and parties. They acknowledged no other creed, and owned all as brothers and sisters, who did the will of God as revealed in that Book.

For doing thus, and especially for teaching that these things are written, that ye might believe that Jesus is the Christ the Son of God, and that believing you might have life through his name—the great body of Presbyterians could no longer bear with them—now the majority of the Presbyterians preach the same doctrine. Will future generations believe the history, that a large body of divines did actually exclude from their communion, their own brethren, for preaching and holding that the Bible was the foundation of faith, and that from the evidences of truth contained in that book, men can and do believe in Jesus, and come to him for salvation and eternal life?—Yet it is true.

These few were bold to reject all party creeds and party names, and held up the Bible as their only creed, and *Christian* their only name. For doing this, we were derided and slandered as a set of fanatics, who would soon sink into oblivion. But now party creeds are losing their influence every where, and are found to be mischievous things. So far from uniting the parties, they are continually severing and dividing them—they are commonly seen and frequently acknowledged to stand as impassable mountains in the way of the union of christians, and consequently of the salvation of the world. Not long hence they will be cast to the moles and to the bats, from whose dark regions they were first brought.

Some among ourselves were for some time zealously engaged to do away party creeds, and are yet zealously preaching against them—but instead of a written creed of man's device, they have substituted a non-descript one, and exclude good brethren from their fellowship, because they dare believe differently from their opinions, and like other sectarians endeavor to destroy their influence in the world.—These brethren will find that their non-descript creed and sectarian spirit will break them in pieces. Floods of light are rolling from the book of God, which are sweeping away all refuges of lies, and will clear the world of the trash which has been accumulating for ages. In vain they try to establish another sect. It is too late.—They may prosperously advance for a short time, till the edge of excitement is worn off, then, O Israel to your tents!

Some among us have more knowledge than piety. Would to God their number was few! You would suppose that they expected to conquer the world to the obedience of Christ by delivering learned discourses, mingled with philosophy and a few doctrines of Christi-

anity, as smooth as oil and as cold as ice. What is knowledge without charity or love? Ask Paul who will tell you. I do verily believe that one great reason of the rapid spread of infidelity and Romanism in America, especially in our eastern cities, is, because the public teachers are laboring with them without the Spirit. Truth, however clearly exhibited, unless delivered in the spirit of it, is as a blunt sword, which can do no execution. Scripture and observation, and experience too, prove this to be fact. Hence it is that the labors of the pious man, who preaches in the Spirit, are always blest to the conversion of sinners, and to the edification of the saints.—Hence it is, that the man who labors in death without the Spirit, never gathers souls to Christ, but rather scatters, and keeps them away from him. If any make a profession of religion under his ministry, they are lean and deathly like their preacher. What an awful day of accounts awaits thousands of preachers! How dreadful their disappointment! Those whom they despised on earth, they will see leading their flocks in triumph to the throne, while they stand trembling in the midst of their deluded followers on the left hand of the Judge, waiting to hear their doom pronounced.

In the commencement of the present century the union of Christians was seen very far off, and through a dark cloud; indeed many expressed their opinion, that it never would be, nor could be, while men were free to think. But now it is seen to be indispensable to the conversion of the world, by all parties—all are engaged to have it effected; but yet they are tardy to act—one party seems to be waiting for another. There is a cloud fast gathering, dark and portentous of desolation—it is spreading over our happy land. It is composed of Infidels, Skeptics, and Romanists. Out of this great evil, God will bring good—the union of christians, Already they begin to feel the force of this argument. Partyism must be humbled before it will submit to truth; and that remedy must be powerful that can effect this object, so desirable—so necessary.

Within the present century religious and monied associations are greatly multiplied. Indeed, they are all-engrossing subjects—and pure piety and devotion appear almost forgotten at home, in devising and executing plans to save the pagan nations abroad. I must and do think the effort commendable, yet am well assured that the fountain must be pure before the stream can be—we must be right at home before we can do right abroad: we must be united here in Gospel mode before our labors will be blessed abroad.

EDITOR.

For the Christian Messenger.

Beloved Brother Stone—The Committee appointed by the co operation meeting held in this place in October last, to prepare the proceedings of said meeting for publication in your periodical. would

take pleasure in stating to you and your readers, that they have complied with the request of the Brethren, and although but little time to prepare the proceedings has been afforded them in consequence of sickness and the multiplicity of business, to which they have been called to attend—and aware of the desultory manner in which they have thrown them together, yet they humbly trust that the information communicated will arrest attention, and stir up the Christian soldiers to brighten their armor for the campaign that is before them. We would here take occasion to remark, that the labors of brethren Henry D. Palmer, Alexander Reynolds, and others, were edifying and encouraging—That upon the Lord's day, many were permitted to feast upon the bounties which God has prepared—The dying sorrows of our Savior were brought to view by the symbols of his broken body and shed blood, and many participated. We were struck with the evidences that appeared among the Christians, during the meeting for the giving up of OPINIONS, and in their place substituting the words of eternal truth.

With joy did we hail the dawning of better days and happier seasons—to see those who long have been manacled with the chains of sectarian bigotry and superstition, willing to cast aside their idle and mischievous speculations, could not but cause us to rejoice. And here we might indulge in our reflections upon the march and great rapidity of the truth; but lest we should engross too much time, we must content ourselves with earnestly pressing upon the consideration of our brethren, that as we have triumphed to a great extent over error in the time which has gone by. Now let us cast all things far behind us that would impede our heavenly march for the goodly land, and cleave to the Oracles of divine truth, which are able to make us wise unto salvation. Let us calmly yield up *opinions*, which to indulge in, cannot but be pernicious and injurious to our holy cause. But upon facts let us never compromise one inch of ground. Let us earnestly contend for “the faith once delivered to the saints,” with all that heavenly wisdom, which should ever characterize the children of God.—Finally, may the peace of God rest upon us in this life, and in eternity may we enjoy the fulness of his presence.

JACOB CASSEL.

J. T. JONES.

D. P. HENDERSON.

REPORT.

At an adjourned meeting of the Elders, Teachers and Brethren in the kingdom of the Lord Jesus Christ, held in Jacksonville on the Friday before the last Lord's day in October last, brother Henry D. Palmer of Putnam Co. Ill. was chosen to preside, and brother J. T. Jones of Jacksonville chosen Clerk. Meeting opened with prayer.

Oral communications were made by a number of the teaching brethren present, from which it appeared that the congregations generally were walking in the light of divine truth, and frequently

had accessions to their numbers.—Brother A. Reynolds, who had been chosen as an evangelist at a former meeting at Springfield, communicated the following as the result of the information he had collected during the interval, to wit:

“Having at your request travelled nearly all this year as an evangelist, to ascertain where and what number of brethren there are in the north-western part of Illinois; and to ascertain their minds with respect to co-operating together in the spread of the Gospel—I present the following information—

In Totten’s Prairie, Fulton county, there is a congregation of near sixty members. In the county are three other small churches, about twenty-five members each. In Knox county there are two small churches. In Warren county there is but one church. It is on the Cedar Fork of Henderson river, and has a hundred and forty-two members. In Rushville Schuyler county there is a church of near one hundred members. In Mt. Sterling, same county, is a church of twenty or thirty members. In McDonough county, on Crooked Creek is a church of about eighty members. In Hancock county on Bront’s Creek, is a church of twenty-seven members—at Green Plain, one of twenty members. I also find many brethren scattered over the country who are not attached to any church.

As to a disposition to co-operate in spreading the Gospel, I can say that almost all the brethren living west of the Illinois river, profess to be willing to aid all they can, provided the preacher is not induced to preach for any given sum of money.

Within the past year I have immersed and seen immersed upwards of a hundred persons. Prospects are generally flattering, and if the brethren continue faithful, the good cause must succeed.”

A letter was received from the church on Cedar Fork of Henderson River, Warren county, stating that they were willing to co-operate with other congregations, but were fearful of running into the hireling system.

Brother Travis stated at the meeting that he represented the congregation in Walnut Grove, Tazewell county, that said church contained about one hundred and seventy-five members—that it was living in peace and disposed to co-operate with others in spreading the Gospel of peace.

Further information was received from the following brethren—Henry D. Palmer, John Rigdon, Foster of Cleary’s Grove, Rawling Weaver, D. P. Henderson, J. T. Jones and some others, from whom it appeared that there was a considerable number of congregations organized with their bishop and deacons in the northern part of the State, some of which contained a large number of members, to wit:

Jacksonville, Morgan County,	130.
Rushville, Schuyler Co.	80.
Clara’s Grove, Sangamon Co.	80.
Springfield Sangamon Co.	40.

Mackinaw, Tazewell Co.	100.
Mauvaisterre, Morgan Co.	40.
Jersey Prairie, do.	35.

besides many other congregations not represented, containing from 10 to 50 members.

On motion, voted that brethren Reynolds, Rigdon, Osborne, Henderson and Jones be a committee to prepare and arrange the business to be acted upon by the meeting.—Meeting adjourned.

Brother Jones from the committee appointed as aforesaid, made the following report—That in pursuance with the information received, that this meeting recommend to the congregations to co-operate with one another in advancing the cause of truth and righteousness, in such manner as they may deem advisable, and that the brethren composing congregations follow the instructions of the apostle Paul, 1 Cor. 16 chapter, which reads as follows—“Now concerning the collection for the saints, as I have given order to the churches of Galatia even so do you. Upon the first day of the week let every one of you lay by him in store as God has prospered him, that there be no gatherings when I come.”—It is further recommended, that a meeting be held at the Walnut Grove Church in Tazewell county, commencing on Saturday previous to the second Lord’s day in October 1837, for the purpose of worshipping together, cultivating an acquaintance, and stimulating each other to spend and be spent in the service of our glorious Redeemer—which report was read and unanimously adopted.

Voted, that the proceedings of the meeting be published in the Christian Messenger, and that brother Jones, Henderson and Cassel be appointed a committee to prepare the proceedings for the press.

TO THE CHRISTIAN COMMUNITY.

This may be the last number of the Messenger I may ever publish; for unless my agents, friends and patrons are more diligent and prompt to collect and obtain a new list of subscribers against the 1st of March at farthest, I shall desist. This is done not because of the lack of subscribers, (for my list is between seventeen and eighteen hundred at this time) but because of neglect to pay for the work.—As it may be the last number, I wish to make a statement of a few doctrines, in the belief of which I have been charged as an errorist from orthodoxy. I pretend not to defend every speculation and opinion I may have formerly broached in order to oppose the speculations and opinions of opponents. Would to God, all would act the same honest part.

I do believe, in the language of Paul, That with us there is but one God, the Father, of whom are all things, and we in him. He is the God and Father of our Lord Jesus Christ—Almighty—a Spirit in all perfection.

2. There is also one Lord Jesus Christ, by (*dia*) whom are all things, and we by him. He is the Son of God—God's own Son—his only begotten son—his first begotten. By him God created the world, and all things, whether they be things on earth, or things in heaven—whether they be angels, principalities or powers. Without him was not any thing made that was made. Not only did the one God, the Father create all things by his Son, but also he by him upholdeth all things, and by him do all things consist, or are kept in being. He is the faithful and true witness—the beginning, (*arche*) the Arch of God's creation, by which all creation is upheld or supported. He was before all things—before the world was—before Angels; for all these were made by him. He is Lord of all. This person came down from Heaven, not to do his own will, but the will of him that sent him. He was made flesh and tabernacled amongst us. When the Father brought him into the world, he, the first begotten saith, sacrifice and offering thou wouldst not, but a body hast thou prepared me, O God. In this body he lived, preached and confirmed the Gospel by signs and wonders. In this body he suffered and died, and rose again the third day, and ascended up into Heaven, where he was before he descended, and sat down at the right hand of God, there waiting till all his enemies (the last of which is death) be destroyed—he will then return to judge the world; for God has appointed a day in the which he will judge the world in righteousness by Jesus Christ.

3. There is also one Spirit, the Holy Spirit, which proceedeth from the Father and the Son, which is given to all believers, who are obedient to the word, and dwells in them, so that they become partakers of the divine nature, and bear the image of the heavenly.—This Spirit is called the Spirit of God, by whose work through faith and obedience, we bear the fruits of love, joy, peace, long suffering, gentleness, goodness, fidelity, meekness and temperance, and by which we are sealed unto the day of redemption.

3. God the Father well knew. when he sent his son to be the Savior of the world, that the wicked world under the influence of the devil, sin, the spirit of the wicked one would hate, persecute and kill him; but he determined that through his death, he would render ineffectual him that had the power of death—the devil, and deliver them that all their life time were subject to bondage through fear of death. These are the two grand purposes of his death, which are expressed by a variety of expressions, amounting to the same idea. Faith in Jesus who lived in flesh, died, was buried and rose again from the dead, is the Gospel by which the believing Corinthians were saved—To preach salvation by his death alone, is not the true Gospel; for Paul says, if Christ be not risen from the dead, ye are yet in your sins. He was delivered for our offences, and raised again for our justification. Christ as a Savior must not be divided. By faith in his blood we overcome the devil, or his power in and over

us is rendered ineffectual—we are reconciled to God—washed, sanctified and cleansed from sin, pardoned, redeemed, sin taken away etc.

The christian world have undoubtedly erred on the doctrine of atonement, and have involved the Gospel in obscurity. I have thought they have erred from a misunderstanding of two very common expressions in the Bible, which are—To make an atonement for sin, and To bear sin. I have been particular to state the meaning of these expressions in former numbers, and it is believed to the conviction of honest enquirers. The Hebrew words which our translators have rendered To make atonement for sin, I have shewn that those translators have sometimes rendered, to purge, to cleanse, to take away, to pardon or to cover sin. Now all know that these are the acts of God; but he does these things through a sacrifice. The soul who was guilty under the law must make an atonement for his sin, that is, he must offer a sacrifice, through which God purged, cleansed, took away, covered and forgave his sin. In this sense I have proved that the New Testament writers understood it, and used words which literally communicated the same ideas.

To bear sin, I have proved signifies, to bear away, take away, and to forgive or pardon sin. These are God's works and acts, but he does them through sacrifice. When a person was guilty, he must bear his iniquity, that is, he must do that by which his iniquity shall be borne away, taken away, or remitted or pardoned by the Lord, that is, he must offer a sacrifice. God in the Hebrew scriptures, is often said to bear the iniquity or sin of the people; but our translators have given the true rendering—he forgave them, that is, remitted or took away their sins. So, often in the Hebrew scriptures one man is said to bear the iniquity of another, which our translators have rendered, forgave their sin. So Jesus is said to bear the iniquity or sin of his people, when nothing more is intended than that he bore or took them away or forgave them; indeed the prophet Isai. (53) plainly shews this to be the meaning; for he says, "by his knowledge shall he justify many, for he shall bear their iniquity"—bearing their iniquity is tantamount to justifying them. The New Testament writers as remarked but a little while ago, continually explain the phrase to bear sin, in this sense—as, "Behold the Lamb of God that taketh away the sin of the world," etc.

4. Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned." From this I have concluded that the Gospel preached was ordained by God as the cause of salvation—that faith and baptism were the instituted means of salvation, and that salvation was the end proposed. But how completely has this plain truth been perverted by the *orthodox divines*. They have said that the sinner is first saved, or regenerated, or made alive, before they can believe, or should be baptized. Thus they have put the

end before the means. Thus have they obtained salvation, regeneration, and life without the preaching of the Gospel. To such, in obtaining salvation the Gospel is useless. It is not the power of God to salvation to every one that believeth; for sinners are according to this, saved without faith in the Gospel. Others pervert the Bible plan, by putting baptism before hearing the Gospel, or before faith in it. This is done in baptizing infants, who neither hear nor believe it. Is this like the conduct of the Corinthians, who heard, believed and were baptized? Is this honoring the word of the Lord? Is it not the reverse? Repent and be baptized every one of you in the name of the Lord Jesus, for (*into or in order to*) the remission of sins, and ye shall receive the gift of the Holy Spirit. Every attempt to accommodate this text to human theories, makes it more conspicuously plain, to the confusion of its opponents. This doctrine of hearing, believing and being baptized for salvation, or remission of sin, and for the gift of the Holy Spirit, I must believe, though so violently opposed by the generality of professors. I live in the comfortable hope that this truth will prevail, and reform the abuses of the Gospel, and be the happy means of uniting christians, and saving the world.

5. By these means we become new creatures, and partakers of the divine nature, without which none will see the kingdom of God. To pray without ceasing is the duty of all, and none heartily engage in this exercise but feel it a privilege. Let none vainly hope for Heaven, who knows not its joys in part on earth—who has not the witnessing Spirit, testifying with his spirit that he is a son of God. Without this religion is but a dream, which will forsake him when he wakes in the morning of the resurrection. O Lord revive thy work. Amen.

EDITOR.

By frequent letters covering the names of subscribers, I am induced to believe that my subscription list will be sufficient to justify the publication of another volume. If my friends and agents desire it, they must exert themselves to obtain responsible subscribers, and send their names as soon as they can with convenience.— Surely our brethren in Illinois, Michigan, Wisconsin, Indiana, and Missouri, independent of other states, can support one religious journal? It is hoped and believed that it will be made worthy of the patronage of our readers. Such and so many have been our embarrassments since I came to Illinois, especially for the present year that I have not been able to pay that attention to the work, that it required. I expect the aid of talented brethren.

GEORGETOWN, Nov. 29, 1836.

Dear Brother Stone—Before I learned you were unwell, except by report, I am gratified to receive letters from you and brother Henderson, informing me of your slow recovery. May the Lord bless you and preserve you to your beloved family. Oh! what a present help in time of trouble is our God! We have, as you intimate, to mourn over Zion! Oh! what a moral waste is this world! specially the religious world, including even Christians who have come to the Bible alone! Oh! that we may all become more devoted and consecrated to the Lord!

We are pilgrims and must look to our heavenly home for rest and friends, true and faithful. May the Lord give you strength equal to your day, that you may be able to say, I have fought the good fight, etc.

Brother Scott and myself have been to Madison County again, where we received several more valuable members, and organized a pure congregation of the Lord in Richmond. Much good promises to result from it.

We gave them the good Apostolic advice, and left them to win their way by affection, etc.

May the Lord bless you and yours. Affectionately yours,
J. T. JOHNSON.

NOTICE.

My agents and patrons who send me money by mail, are requested to direct the letter containing it, either to John T. Jones Esq., or Mr. David P. Henderson, both of Jacksonville Ill. Let the postage be paid with my money. Let not the letter be post marked *Double*, nor the post price marked on it; but only the word *paid*. This is done to evade suspicion.
EDITOR.

My kind and obliging brother editors of periodicals who have exchanged papers with me, are requested to discontinue sending me any more, till I resume the work of editing another volume. This I can hardly expect to do this winter, because, had I now a sufficient number of subscribers for the enlarged form of the next volume, I could not possibly get paper; and unless remittances are made to me by my former patrons, I shall not be able at the end of winter to do it.
EDITOR.

RECEIPTS SINCE LAST NUMBER.

ILLINOIS—JACKSONVILLE, H. Osborn, Geo. Curtz, Wm. French for 10—
H. Jeanes for 10, H. Osborn for Wm. O. Kelly. HILLSBORO, Dr. War-
riner 10.

TENNESSEE—READYVILLE, Joshua Nichols sent 10 00, lost by mail, yet
the letter came broken.

INDIANA—EDINBURGH, G. Mitchell sent 5 00, lost by mail.

MISSOURI—INDEPENDENCE, James Lovelady 10 00.

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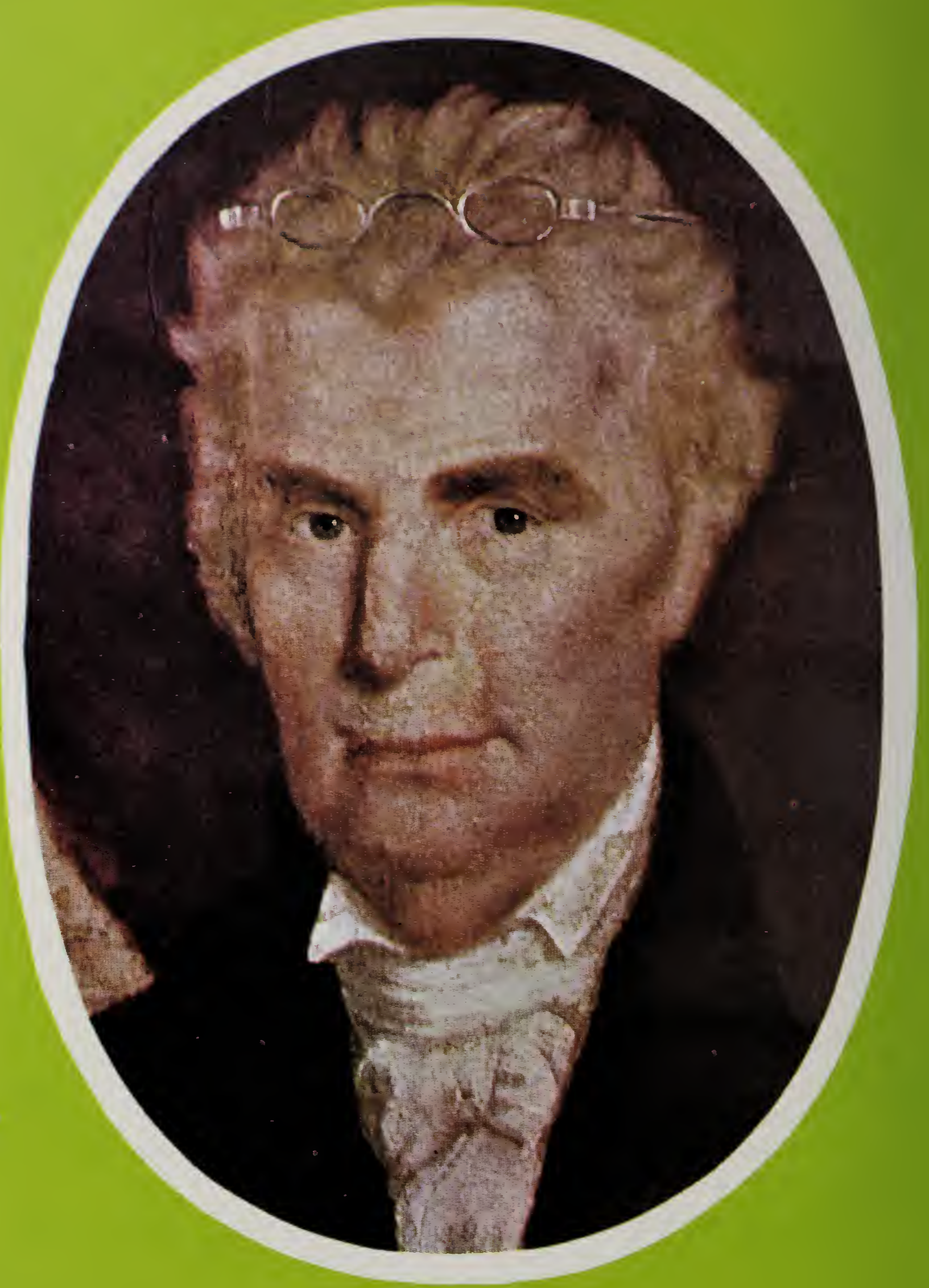
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Editor Barton W. Stone

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THE CHRISTIAN MESSENGER.

BY BARTON W. STONE,
AN ELDER IN THE CHURCH OF CHRIST.

"Prove all things; hold fast that which is good."—PAUL.

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NO. III.

STRICTURES ON MR. N. H. HALL'S SERMON, CONCLUDED.

Mr. Hall says, "The divinity of Christ is clearly proven by the following considerations, viz: the scriptures speak of him as the Mighty God and Father of eternity. Isa. ix. 6. "For unto us, a child is born; unto us, a Son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." Mr. H. adds, "This child born, this Son given, is Counsellor in the eternal counsel of Father, Son and Holy Ghost. He is the Mighty God; he is the everlasting Father, or Father of eternity."

By Mr. H's. comment on this passage, he has certainly destroyed its sense; for whoever thought of any one being the Father of eternity? If Christ was, he must have existed before eternity, which was impossible. To be Father of any thing, necessarily implies prior existence to that thing. Thus Mr. H. not only makes Christ to have existed from eternity, but before it; for he says, "he was the Father of eternity."

Mr. H. asserts, that this child born, is Counsellor in the eternal counsel of Father, Son and Holy Ghost. The difference between the Prophet and Mr. H. is this: the Prophet speaks of future time, by saying, his name *shall be called* Wonderful Counsellor; whereas, Mr. H. looks back to eternity to find his Counsellor, for he says, "the child was in the eternal counsel, &c." So long as Mr. H. continues to look through spectacles, colored by the Westminster Confession of Faith, and his party, I shall not be surprised, that he should differ from the sacred writers. The eternal counsel, of which Mr. H. speaks, is not in the Bible.

We should bear in mind, that God is the author of the above passage, that the Son of God is the subject; and that the Prophet Isaiah is the describer of this child, or of this Son given; to which add the idea conveyed in verse 7, that the zeal of the Lord will perform this, and the whole subject is easily understood. Taken in its connection, the passage proves, that Jesus Christ is not the eternal, or Almighty God. The eternal God never was,

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